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1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text outlines various methods for organizing and storing records, including digital databases and physical filing systems.

2. The second part of the document addresses the challenges associated with data management and security. It highlights the need for robust security measures to protect sensitive information from unauthorized access and cyber threats. The text also discusses the importance of regular backups and disaster recovery plans to ensure data integrity and availability in the event of a system failure.

3. The third part of the document focuses on the role of technology in enhancing operational efficiency. It explores various software solutions and tools that can streamline processes, reduce errors, and improve overall productivity. The text also touches upon the importance of training staff to effectively utilize these technologies and the potential for automation in repetitive tasks.

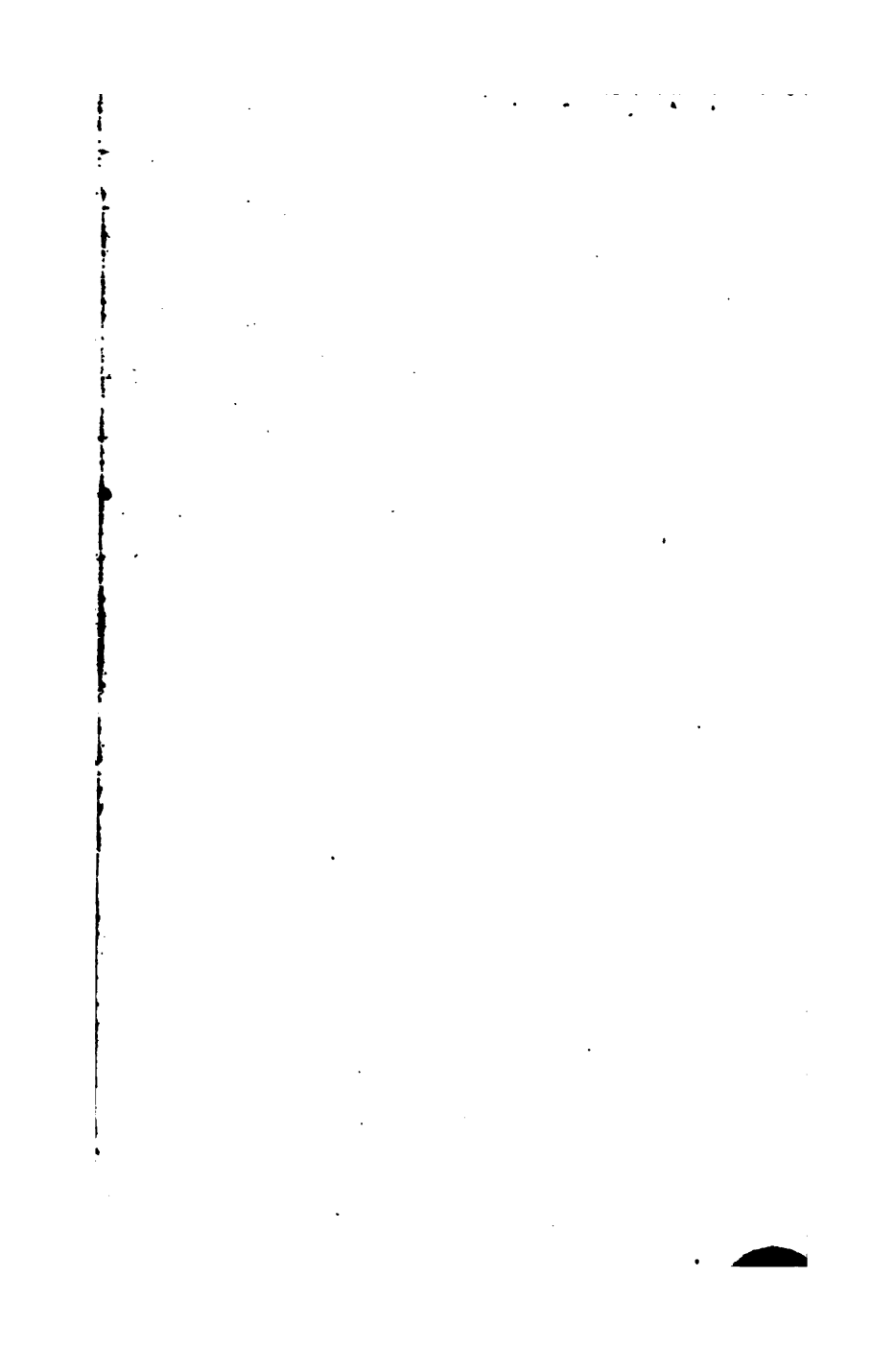
4. The fourth part of the document discusses the importance of communication and collaboration within an organization. It emphasizes that clear communication channels and effective teamwork are crucial for achieving organizational goals and resolving issues promptly. The text provides suggestions for fostering a collaborative culture and utilizing various communication tools to facilitate interaction among team members.

5. The fifth and final part of the document provides a summary of the key points discussed and offers concluding remarks. It reiterates the importance of continuous improvement and the need to adapt to changing circumstances. The text also expresses confidence in the organization's ability to overcome challenges and achieve long-term success through the implementation of the discussed strategies.



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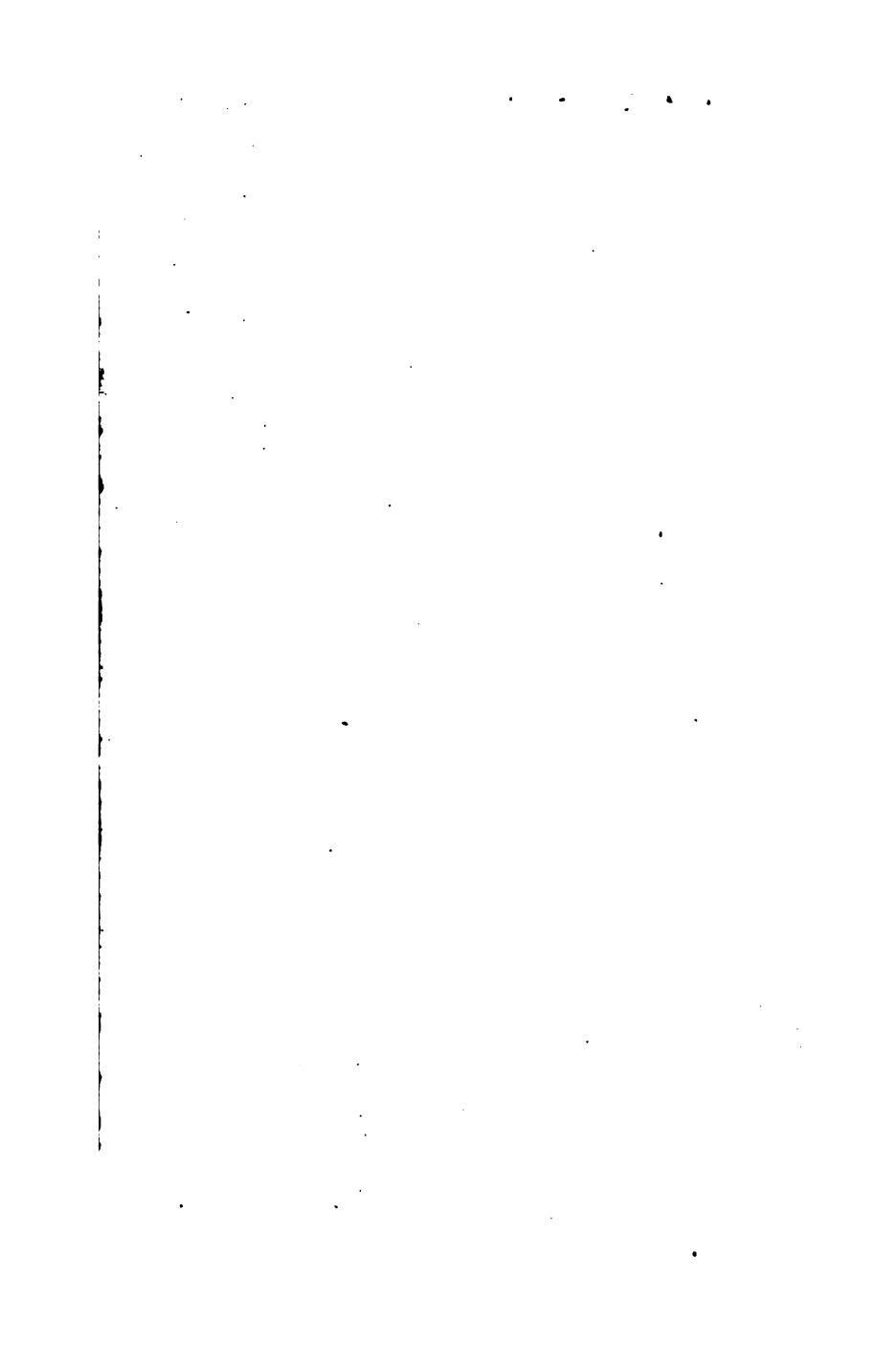






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## SHORT MEDITATIONS,

ETC.

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### *Eleventh Sunday after Trinity.*

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BY WHICH ALSO YE ARE SAVED, IF YE KEEP IN MEMORY  
WHAT I PREACHED UNTO YOU, UNLESS YE  
HAVE BELIEVED IN VAIN.  
1 Cor. xv. 2.

**B**E with me, O God, I humbly beseech Thee, in this my meditation; feed my understanding with the knowledge of Thy truth; strengthen my will with Thy grace; and feast my whole soul with everlasting hopes.

By what follows this passage, the Apostle evidently refers to his preaching CHRIST, the gospel which those who heard him had received and wherein they stood.



To me the gospel has been preached ; I stand in its doctrine and fellowship ; I believe all that has been revealed to me ; no shadow of doubt ever crosses my mind ; is it possible, then, that I can have believed in vain ?

Even so I fear it may be, if I do not carry the effect of my knowledge into daily life, and practically apply all that my blessed Saviour has done and suffered for me, to the purifying and exalting my soul to the measure of the stature of the fulness of CHRIST.

I know and believe that JESUS CHRIST, the only Son of God, left the throne of His Father, came down from heaven, took upon Him the form of a servant, clothed Himself with our weak and perishing flesh, and suffered all the pain and unrest of our nature. How can I, when I consider this, and think of the holiness and dignity conferred upon our nature by the Son of God deigning to become a partaker of it, defile this body, weak and corrupt as it is, by making it the habitation of unholy thoughts, unbecoming words, gestures, and actions, unrestrained by the remembrance of the blessed Saviour, Whose perfect pattern of holy humanity I ought to endeavour to follow ?

I know that CHRIST was obedient to His parents: if I have believed not in vain, let me live in humble subjection to my superiors, both spiritual and temporal. I know that CHRIST was tempted: if I believe not this in vain, let me resist the devil, and be strong and very courageous in fighting against the temptations which daily beset my path.

I know that CHRIST died for my sins. O that I may not believe this in vain. O that it may make me hate my sins, which were no less the occasion of His death than the traitor Judas, so that I quite forsake them, and utterly abolishing the whole body of sin, may walk simply and earnestly, desiring to be led by Him, my merciful Master, through the pains and perils of this life, no matter by how rough a path, so that I finally attain eternal rest in His glorious kingdom.

I know that CHRIST was buried. Bury my whole human nature with Thee, O gracious Saviour, that I may rise without sin and spot, purified by Thee, and ready to mount above this world, living with Thee, blessed LORD, in spirit, until the time when Thou wilt take me wholly unto Thyself.

Canst thou, O my soul, hope that thy belief is a fruitful, practical belief? Oh! not as it ought to be: thou canst not love thy Saviour in any degree as thou oughtest: thou canst not know all the love He has to thee; it is more than thou art able to express: all that thou canst do is to watch thyself, that thou keep thy body, once made in the image of God, and renewed in CHRIST JESUS, holy and undefiled. Bear constantly in remembrance, that the flesh which thy Saviour has sanctified by taking upon Him, must be accounted by thee as no unholy thing; and so keep away from thee all things that offend, or are likely to lead to offence.

Remember thy sins; put them far from thee; they crucified the Lord of Life: abhor them; cast them out; trample them under foot; and prostrate thyself before thy gracious Saviour, beseeching Him to vouchsafe unto thee His grace to follow Him in His blessed steps, to fill thy heart with firmer faith, deeper love, truer devotion to His service, and to grant that when thou shalt have finished thy course, thou mayest not have believed in vain.

O God, Who declarest Thy almighty power most chiefly in shewing mercy and pity; mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasures; through JESUS CHRIST our Lord.  
*Amen.*



## Monday

AFTER ELEVENTH SUNDAY.

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BUT BY THE GRACE OF GOD I AM WHAT I AM.

1 Cor. xv. 10.

**B**E with me, O God, I humbly beseech Thee, in this my meditation; feed my understanding with the knowledge of Thy truth; strengthen my will with Thy grace; and feast my whole soul with everlasting hopes.

I am indeed encompassed with mercy on every side; the Everlasting Arms are thrown round me, and God has vouchsafed to be my Guide. Through His mercy I was born in a happy country,—a Christian, not a heathen land,—governed by mild laws. I have been endued with a healthy body, sound limbs, perfect senses, with gifts of nature and of fortune. I have been brought unto God, and had the gift of His grace bestowed upon me in

Baptism; that gift nourished by kind parents and good teachers. I have had every opportunity of cultivating and growing in the grace given. I am now living within reach of the frequent partaking of the means of grace. But all this increase and growth of my better part is notwithstanding the natural inclination which ever disposes me to evil, — against the struggle which has been always carried on by nature. Well may I say with the Apostle, “By the grace of God I am what I am.” I am, I truly and sorrowfully must confess, a grievous sinner, yea, the chief of sinners; for though God’s grace is abundantly shed upon me, yet to do evil is still present with me. I find a law in my members warring against the law of my mind; and yet, by the grace of God, I find a refuge provided against the tyranny of sin, even in the arms of my Saviour, my Redeemer. I thank Thee, O heavenly Father, that by Thy grace I am what I am: redeemed by the precious Blood of Thy dear Son. O let me never fall away and forfeit this redemption; but let the continual consciousness of my exceeding sinfulness, and the constant watchfulness thence

arising, beget in me such earnest endeavours after growth in this precious gift of grace, that the willingness of my mind may make me acceptable according to that which I have.

My soul, thou art desirous of going on, growing in grace unto perfection; shake off all idle and needless fears, place the highest standard before thee, and aim at no less than perfection. Thou knowest how thy Saviour loves thee; endeavour to love Him more perfectly day by day, as the consciousness of thy sin makes His grace more precious to thee. O gracious Saviour, should any of Thy servants love Thee better than I? should any be more obedient than I? No, LORD; for none of Thine are so much indebted to Thy Passion, because none had so many sins to be forgiven. How amiable are Thy commandments, O LORD of hosts; my soul thirsteth to be the nearest of them that shall stand before the Presence of the living God. LORD, let me love Thee as Peter did. LORD, let me love Thee more than these.

**Tuesday**

**AFTER ELEVENTH SUNDAY.**

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AND HE SPAKE THIS PARABLE UNTO CERTAIN WHICH  
TRUSTED IN THEMSELVES THAT THEY WERE  
RIGHTEOUS, AND DESPISED OTHERS.  
St. Luke, xviii. 9.

**B**E with me, O God, I humbly beseech  
Thee, in this my meditation; feed my  
understanding with the knowledge of Thy  
truth; strengthen my will with Thy grace;  
and feast my whole soul with everlasting hopes.

To trust in myself that I am righteous is to  
have believed in vain. If I am righteous, why  
did CHRIST die for me? And yet the gospel  
says that "CHRIST died for our sins according  
to the Scriptures." Let me look in upon my  
soul, and then see how far I can trust to my  
own righteousness.

I am, GOD be thanked, free from any gross  
outward sins; but let me say so with humility,



and not forget that a multitude of small sins and petty failings may sink my soul, as well as one great crime: besides which, if I allow one small sin to remain, I know not whether it may not speedily grow into a great one, even if the allowing one sin to remain uncorrected is not a great one in itself. Although, then, I am not guilty of any great and frightful sin, yet I am often dry in my devotion, soon weary of my prayers, dull and heavy in the way to heaven, but quick and active in the ways of sin. I am a harsh judger of others, a mild condemner of myself; I let loose my tongue; I have too little control over my thoughts; and I follow my inclinations sooner than my duty in my actions. All these and many more faults I know ( ) and endeavour to amend; I make them the subject of daily examination; and I pray, and watch, and strive against them: still, day by day, I come before God, saying, LORD, as I add days unto days, so sins unto sins. After the greatest care and attention, some spots, some failures arise, which must be odious in the sight of Him Who is of purer eyes than to behold iniquity: where then shall I go? If I say that I have no sin I de-

**Tuesday after Eleventh Sunday. 11**

ceive myself: whither shall I fly? I must go to JESUS; He died for me: I must get me to my LORD; He rose again from the dead to raise me up to newness of life; and He ever liveth to make intercession for me at the right hand of the FATHER, Who, if I acknowledge my wickedness and am sorry for my sins, will look upon the face of CHRIST, will remember the Blood of the Cross, and will blot out my sins. Let me then, in meek humility, listen to the precious words of our blessed LORD, and put away all self-righteousness: let me see my own sin and my own weakness, and let me never despise others. Indeed how can I, when daily experience brings to light my own insufficiency and many good qualities in others, who, from external defects and deep humility, have not shewn their high spiritual attainments before men. In their humility, let me see my own imperfection; but let me love them, and all my brethren in CHRIST, as having fellowship in His sufferings, Who is our righteousness, our strength, and our salvation.

My soul, trust not to thy own righteousness, thou art very weak; lean upon CHRIST

and thou shalt become strong; and when thou art strong in the LORD, be not high minded, but recollect that thou art nothing without CHRIST: and get thee to thy LORD right humbly; beseech Him to keep thee ever with Him; and go on with a humble, lowly, contrite, and obedient heart, casting away all merits of thine own, and clothing thyself in the righteousness of CHRIST.

## Wednesday

AFTER ELEVENTH SUNDAY.

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TWO MEN WENT UP INTO THE TEMPLE TO PRAY.

St. Luke, xviii. 10.

**B**E with me, O God, I humbly beseech Thee, in this my meditation; feed my understanding with the knowledge of Thy truth; strengthen my will with Thy grace; and feast my whole soul with everlasting hopes.

I see two men entering the Temple together; their object is professedly the same, but they are very different in appearance. The one walks in with head erect, courting the attention of the bystanders; he passes along with all the appearance of sanctity in his face, but that appearance is not carried out in his demeanour: the other man steals humbly along, keeping aloof from every one; and, turning his eyes to the ground, he seems

occupied with his own thoughts, and heeds not the surrounding multitude. The two men pass to their places : the first stands conspicuously, with his hands spread out in the attitude of prayer : what says he ? No words of petition, no request to God, but a self-gratulatory repetition of all the good deeds he has done. But the other man stands afar off ; he shuns observation ; in the most secret part of the Temple he stands, daring not to lift up his eyes to heaven ; he sees his sin ; he is sorry for it ; he repents ; he smites upon his breast and says, " God, be merciful to me a sinner."

When I go up into the Temple to pray, I go to the House of the Lord, the place where His honour dwelleth ; I go to that dreadful place which is none other than the House of God, the gate of heaven : with the eye of faith I may see angels ascending and descending on the ladder which reaches up to the excellent glory in which the Most High God dwells.

I go up, a worm of the dust, laden with sins, and I enter into this glorious Presence : how do I bear myself ? Oh, surely not as the Pharisee, for the light of the glories of the

**Wednesday after Eleventh Sunday. 15**

eternal kingdom quite extinguish the light of any good action of mine; I am a creature of the glorious King of kings; He formed me from nothing; He has laden me with mercy and loving-kindness; and yet I have sinned often and grievously against Him: often, by approaching Him with my lips, when my heart was far from Him; often, when in His House, kneeling in seeming humility, bemoaning in words my errings and strayings, my heart has not been there: I have looked with straying eyes, to see who of my acquaintance was there, forgetting the awful Presence which should keep me, body and soul, bent before Him; I have mingled worldly thoughts with my prayers and intercessions; I have spoken the thanksgivings with a cold heart; I have appeared to enter into the sacred services with devotion, and yet my heart has not gone along with their spirit; even when I have felt warmed by a greater spirit of devotion, how imperfect has my service been! How can I then, remembering all this, indulge thoughts of pride and satisfaction? How can I ever "pray with myself" — I who have so much need to say, "Forgive us our debts?" Oh, let me never so

fight against grace, as proudly to give thanks ; let me never say, "God, I thank Thee;" let me never set myself up in comparison with my neighbour.

The publican, who in his humility stands afar off, is brought near ; he sought only reconciliation with God ; he smote his breast, the abode of those thoughts, the origin of his sin, and cried, "God, be merciful to me a sinner." The LORD is high, and yet hath He regard unto the lowly. My soul, know thyself, and become as this publican ; thou canst stand, and, at the remembrance of thy sins, smite thy breast and say, "LORD, be merciful unto me a sinner, yea, the chief of sinners."

I dare not so much as lift up mine eyes unto heaven, but I smite my breast. Out of the deep hath my soul cried unto Thee :

LORD, O LORD ! be merciful unto me, of sinners the greatest. O my LORD, where sin hath abounded, there let grace more exceedingly abound. O LORD, forgive ; O LORD, hearken and do ; defer not, for Thine own sake, O my God. *Amen.*

## Thursday

AFTER ELEVENTH SUNDAY.

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GOD BE MERCIFUL TO ME A SINNER.

St. Luke, xviii. 13.

**B**E with me, O God, I humbly beseech Thee, in this my meditation; feed my understanding with the knowledge of Thy truth; strengthen my will with Thy grace; and feast my whole soul with everlasting hopes.

Let me consider the state of one from whose lips such words as these issue in sincerity; and as our blessed LORD says that the publican went to his home justified rather than the other, let me think what that grace is, which had so blessed an effect.

The publican had not a good word to say for himself; he threw himself, without plea, without excuse, before God; he was humble, and he cast himself entirely upon the mercy of the



Most High. It is the grace of humility which is so precious before God; that grace which makes us take the lowest room, which makes us sincerely prefer all others before ourselves, and convinces us that we are worthy of no esteem, or honour, or praise, or glory; that grace which extinguishes, by the sight of our sins and infirmities, the inclination to take credit for any good which is in us; that grace which shews us that but for God's free unmerited mercy, we should have been long since crushed to atoms, and left to consume away in hell. Why is this grace of humility so acceptable before God? It is because God is Truth, and nothing but truth can stand before Him. Pride is made up of deceits and errors; and what is ascribing any good whatsoever to ourselves, but a great and abominable lie? No; we stand before God as we are, clothed in filthy garments; Satan, our accuser, stands besides us; he recounts all our evil deeds, our wicked thoughts, and every idle word; how can we then but smite on our breast and say, God be merciful to me a sinner?

My soul, remember that there is no room in heaven for pride, and beseech thy heavenly

**Thursday after Eleventh Sunday. 19**

Father to make thee a clean heart, and to renew a right spirit within thee; for He hath promised to dwell with him that is of a contrite and humble spirit, and to revive the spirit of the humble.

The more thou stoopest down, O my soul, the more Thou castest thyself under the feet of every one by humility, the more God will exalt thee; He will exalt thee here by the rich gifts of His grace, hereafter in the glory which He has prepared for His chosen.

O LORD God, give me, I beseech Thee, the grace of true humility, that I may always esteem others more highly than myself; that I may become more teachable, more convinced of my sins, more childlike and simple, more easily led and more entirely dependent upon Thee: let me ever strike upon my breast with true contrition and exclaim, with heart and mouth, God be merciful unto me a sinner!

## Friday

AFTER ELEVENTH SUNDAY.

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GOD BE MERCIFUL TO ME A SINNER.

St. Luke, xviii. 13.

**B**E with me, O God, I humbly beseech Thee, in this my meditation; feed my understanding with the knowledge of Thy truth; strengthen my will with Thy grace; and feast my whole soul with everlasting hopes.

Humility being so excellent a grace, and so necessary of attainment, let me consider how I am to proceed in order to gain some portion of this great gift.

To know God and to know myself is the true science to be attained, if I seek to grow to the stature of a man in CHRIST JESUS. The more I know God and understand all His perfections, the more I meditate upon the immensity of His power, the inexhaustible mea-

sures of His love, His abundant mercy, His glory, His power, and all His wondrous works, the more I perceive how poor, and miserable, and blind, and naked I am : when I look upon myself, even in the most favourable light, and then turn my eyes to the Throne of glory, where God, the all-pure, the all-holy, dwells from everlasting to everlasting, surrounded by cherubim and seraphim — all pure and holy creatures, whose delight and sole employ is to do the will of their heavenly Master, — I am utterly confounded and brought to shame, to see my own misery ; and I can only wonder at and adore the infinite mercy and compassion that spare me from the just punishment of my offences. Day by day let me meditate upon the infinite perfections of God, the Holy, Blessed, and Glorious TRINITY : the subject is so boundless, so immense, that life is not long enough to understand such glories and perfections ; yet, still I must seek to attain a more perfect knowledge, that I may grow in love, and become more distrustful of myself.

I must also remember what I am ; what I was from the beginning of my life ; and what I should be without the mercy of God. I was

born into this world a weak and wailing infant; I was dependant for everything on the kindness and charity of others; as I grew, my body was subject to diseases and infirmities, my mind was clouded and shaded with imperfections, my passions were strong, my reason uncontrolled. Many, O how many, have been my sins and infirmities from my childhood until now; how has good and evil been mixed up in my life; how can I trace all the evil to myself, all the good to God! I shall go forward yet a few years, and then the dreaded hour will come, when I shall feel that my life is come to an end; my soul will go to God Who gave it, my body to the dust.

Enter this last school of humility, O my soul, and see the ghastly remains of mortality, which lie all still and cold in yonder grave; all that remains of what was once full of life and vigour, moving about in the pride of health, in the excitement of busy speculations, (perhaps full of pride at having achieved some great thing,) is a little corrupting flesh, and some bones which gape, and stare, and point, as in mockery of poor humanity.

This is what my body will come to; thou, O

my soul, wilt be with God; to Him thou owest any victory thou mayest have gained over thy human nature; to Him thou owest all thy true happiness; His strength has conquered thy weakness, and by His grace thou art what thou art, not in thy nature but in the grace which He has bestowed upon thee.

Stir up within thee the fervent desire to cultivate humility, and when thoughts of pride and feelings of self-satisfaction come over thee, lift the coffin lid, gaze upon what thou wilt one day become, and remember that all go into one place, all are of dust, and all turn to dust again; then smite thy breast and say, God be merciful unto me a sinner.

**Saturday****AFTER ELEVENTH SUNDAY.**

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**GOD BE MERCIFUL TO ME A SINNER.****St. Luke, xviii. 13.**

**B**E with me, O God, I humbly beseech Thee, in this my meditation; feed my understanding with the knowledge of Thy truth; strengthen my will with Thy grace; and feast my whole soul with everlasting hopes.

God has been very merciful unto thee already, O my soul; He sent down His eternal Son from heaven, both to give thee a pattern of humility and of all other graces and virtues, and by dying on the Cross to blot out the handwriting of transgressions which is against thee.

Consider this excellent pattern of humility; remember that our blessed Saviour came down among men, as "a worm and no man, a re-

proach of men, and despised of the people." Remember that He, being God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant. Let this mind, therefore, be in thee which was also in CHRIST JESUS; remember that He it is Who gives thee the gracious invitation to come unto Him, for He is meek and lowly of heart; follow Him whithersoever He may lead thee, and rest in constant contemplation of all the passages of His holy life, and of His cruel and bitter death. Bear constantly in mind that He chose to be born in a stable; to be circumcised as a sinner; to flee into Egypt as if He were unable to resist a petty mortal; to be brought up in poverty and labour; to work at a laborious trade; to be obedient to His creatures; to be baptized among sinners; to suffer Himself to be tempted by the devil; to make choice of the poorer and meaner sort of men for His companions and disciples; to make Himself as their servant, even to the washing of their feet; to fly from honours and applause; to conceal His glory; to enjoin secrecy with regard to His wonderful



works ; and to embrace on all occasions, both in life and death, whatever was most humbling and most despicable in the eyes of men. O LORD JESUS, teach me to follow Thy blessed example : O teach me to be meek and humble of heart like Thee, that so I may be Thy disciple indeed.

But consider, O my soul, thy frailty, thy aptness to fall into error, even in thy holy things. Beware of that pride which makes a parade of being humble, and avoid all occasions of shewing Thyself before men ; feel thyself as nothing, and then wilt thou act as if self were quite put aside ; speak not of thy sins ; do not distinguish thyself by any unusual plainness of dress or of manner, but seek to behave in that way which will attract the least notice from others : the test of thy sincerity will be the feelings with which thou bravest, not the taunts or the scorn of others, but the neglect—the being entirely passed over by persons of whom thou thinkest with respect.

O Blessed LORD, send down thy Holy Spirit to assist me in ascending, step by step, to the

**Saturday after Eleventh Sunday. 27**

perfect knowledge of myself, until I arrive at the perfection of humility ; and grant that I may always set Thee before my eyes, that by continual study of Thy life and doctrine, Thy maxims and examples, I may learn of Thee to be truly humble ; then, and then only, shall I exclaim in sincerity and truth, God be merciful to me a sinner.

## Twelfth Sunday after Trinity.

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AND SUCH TRUST HAVE WE THROUGH CHRIST TO GOD-WARD:  
NOT THAT WE ARE SUFFICIENT OF OURSELVES TO THINK  
ANYTHING AS OF OURSELVES; BUT OUR SUFFICIENCY IS OF  
GOD. — 2 Cor. iii. 4, 5.

**A**LMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of JESUS CHRIST, Thy Son, our Lord.  
*Amen.*

The season between Trinity Sunday and Advent is set apart by the Church for the contemplation and cultivation of the ordinary duties and virtues necessary for a Christian character. This brings necessarily with it a self-contemplation, which may be dangerous

unless counteracted and led into the right channel. This self-contemplation may lead to reliance on our own works and exertions. On this, the twelfth Sunday after Trinity, the Church reminds me, by putting this portion of the epistle to the Corinthians before me, that through the merits of CHRIST alone we are made acceptable to God.

Let me consider that I was conceived and born in sin; and though, by the grace of God conferred in Baptism, I have been made pure, that is, I have been placed in a position to have the merits of CHRIST imputed to me, yet the original taint still remains,—sin dims the lustre of the Christian armour which has been girt upon me; and I fall back if I make any efforts to fight against my spiritual enemies. When I come to the end of the day, and remember the many errors and backslidings, the rules passed over, the precepts forgotten, and as this occurs day by day with very little appearance of amendment, I exclaim, Who is sufficient for these things? Yet I see and read examples of the patient struggles after holiness, of the saints and servants of the LORD; I see their difficulties, their dangers; I see also their humility, their prayers, their

entire simplicity and trust in God, their complete setting aside of themselves, and hanging upon God. How can I but follow such blessed examples, and endeavour after this humble reliance on the Divine Mercy and assistance? For this purpose I can have no will of my own; but I must pray earnestly and continually that God will work in me both to will and to do of His good pleasure. Remember, O my soul, that thy trust is through CHRIST to Godward: through the mediation of the dearly beloved Son alone canst thou hope to be heard; and by His intercession thou wilt gain strength and help in time of need: that time of need is every day, every hour, every minute. Thou canst do nothing of thyself: beseech thy gracious God, for the sake of His dear Son, to make thee sufficient for these things.

O LORD, grant that I may never put my trust in any thing that I do; but grant me Thy strength, that in all the passages of this life, in all the dangers and difficulties of the world, my weakness may be strengthened by Thy gracious help: and let me, when all is done, say, Have mercy upon my soul, for I am an unprofitable servant.

**Monday**

**AFTER TWELFTH SUNDAY.**

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**THE LETTER KILLETH, BUT THE SPIRIT GIVETH LIFE.**

**2 Cor. iii. 6.**

**A**LMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of JESUS CHRIST, Thy Son, our Lord.  
*Amen.*

When God placed our first parents in the garden of Eden, they had all things absolutely at their disposal; they were masters of every thing — the beasts of the field, and the fruits of the garden; one thing was commanded

them—not to eat of the fruit of the tree of knowledge; that command was the Law; they transgressed the Law, they sinned; sin entered into the world, and death by sin. I see by this, that before the Law there was no sin; by the Law is the knowledge of sin. Now sin, I am told, is the transgression of the Law; any disobedience, even of the slightest commandment, is sin, and the soul that sinneth, it shall die; how true is it then that the letter killeth.

But when Adam had transgressed the Law and fallen, God gave a mysterious promise of release from the body of that fearful death, which their sin brought upon them. The enmity put between the seed of the woman and the serpent, the bruising of the serpent's head and the man's heel, threw a dark shadow of coming relief.

During the period which elapsed between man's fall, and his redemption from the bondage of sin which that fall occasioned, the Scriptures of the Old Testament bear record to the sin, the sorrow, the misery, which dwelt among men. As the time approached, clearer intimations were given of the deliverance which was to be effected; the prophets spake out

boldly : the Psalms rang out the glad tidings in high and solemn words ; many were waiting and looking for the salvation of Israel, when, lo ! He appeared, this great Saviour, not as a conqueror, nor as a king, but as a meek and lowly Man. But in the power of that One Who was in the form of a servant, having no beauty that we should desire Him, despised and rejected of men, the blind receive their sight, the deaf hear, the dead are raised up, and the poor have the gospel preached to them. This is JESUS, the Saviour, Who is come to save His people from their sins !

The Law of a truth killeth, but the Spirit giveth life ; and this meek and lowly Man Who took upon Him our infirmities, and was in all points tempted as we are, only without sin, declares "that the Spirit of the Lord is upon Him ; because He was anointed to preach the gospel to the poor ; to heal the broken hearted ; to preach deliverance to the captives, and recovering of sight to the blind ; to set at liberty them that are bruised." This is the Spirit Which giveth life, and this blessed Spirit is the gift bestowed upon His Church, by our most blessed Lord and Saviour. His words which



He speaketh unto us, they are Spirit and they are Life.

O my soul, earnestly pray for such a measure of this blessed Spirit as shall enable thee to overcome the world, the flesh, and the devil: beseech Him to pour down upon thee the abundance of His mercy; forgiving thee those things of which thy conscience is afraid, and giving thee those good things which thou art not worthy to ask, but through the merits and mediation of JESUS CHRIST, His Son, our Lord.

**Tuesday**

**AFTER TWELFTH SUNDAY.**

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BUT IF THE MINISTRATION OF DEATH, WRITTEN AND ENGRAVEN IN STONES, WAS GLORIOUS, SO THAT THE CHILDREN OF ISRAEL COULD NOT STEADFASTLY BEHOLD THE FACE OF MOSES FOR THE GLORY OF HIS COUNTENANCE; HOW SHALL NOT THE MINISTRATION OF THE SPIRIT BE RATHER GLORIOUS!—2 Cor. iii. 7, 8.

**A**LMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of JESUS CHRIST, Thy Son, our Lord.  
*Amen.*

There were thunderings and lightnings on

the mount of God, when Moses, very early in the morning, proceeded to the summit of that majestic and rugged mountain, carrying in his hand the two tables of stone, as the LORD had commanded him.

Moses arrives at the place appointed, and, prostrating himself, waits the approach of the great and terrible LORD GOD. The LORD descended in a cloud; a mighty tempest was stirred round about Him; He came flying on the wings of the wind: the Voice of the LORD, which is a glorious Voice, proceeded out of the cloud, and He proclaimed Himself, "The LORD—the LORD GOD, merciful and gracious, long-suffering and abundant in goodness and truth." Moses hears the awful but joyful words. But how long-suffering, how gracious, that great and glorious LORD was, he knew not then; but he did know, when, on another mount, he beheld the glory of the High and Holy One, Who came to carry out His Father's merciful scheme of redemption on earth.

And the LORD passed by Moses; and Moses fell down and worshipped, and bowed his head to the earth. The Law was given; the ministration of death was engraven on two tables of

stone; and Moses descended from the mount, knowing not that he had contracted a portion of the glory which had been revealed to him: — his face shone, so that the children of Israel could not look upon him steadfastly.

Oh, how glorious it is to have communion with the High and Holy One Which inhabiteth eternity! How glorious to lie prostrate and feel that the LORD is nigh — that the glorious and mysterious Being Whom no man has seen at any time, is there! GOD, the Holy, Blessed, and Glorious TRINITY, vouchsafes to shew us at different times and in divers manners, portions and irradiations of glory from the Divine Presence.

GOD the Father gave unto Moses this ministration of death, in such splendour and unspeakable glory, that a portion of the ineffable brightness was imparted to the poor mortal who witnessed it. GOD the Son shewed His glory on mount Tabor, the mount of transfiguration, when a cloud overshadowed Him; and Moses and Elias talked with Him; and His Face did shine as the sun, and His raiment was as bright as the light. What the glory was, we are not permitted to know

Peter and John witnessed some of it, and were exceedingly afraid; and we are permitted to allow our imagination to rest upon the fact, that this extraordinary splendour was the glory which belongs now to our blessed LORD, when sitting in the heavens at the right hand of His Father. The lowly form which He had assumed for His mission of peace, was for the time thrown aside, and He stood Light of Light, very GOD of very GOD, equal to the FATHER as touching His Godhead; inferior to the FATHER as touching His Manhood: and He, this holy and glorious Being, was come to do away with the ministration of death, and introduce the ministration of the Spirit.

But stop awhile and consider these things, O my soul; think upon the great and glorious God, and with Moses fall down and worship Him. If He had brought the ministration of death unto thee, thou couldst not hope for more, for God is infinite justice, and requires satisfaction for the sins and offences of thy youth — the manifold errors of thy riper years: for thy original corruption, and for thy grieving of His holy Spirit, the ministration of death is alone thy desert. But, blessed be his holy

**Tuesday after Twelfth Sunday. 89**

Name ! He has reserved for thee higher and holier privileges ; He spared not His only Son to save thee from that condemnation ; and thou art brought under the ministration of His blessed Spirit of grace.

## Wednesday

AFTER TWELFTH SUNDAY.

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HOW SHALL NOT THE MINISTRATION OF THE SPIRIT BE  
RATHER GLORIOUS ?— 2 Cor. iii. 8.

**A**LMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve ; pour down upon us the abundance of Thy mercy ; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of JESUS CHRIST, Thy Son, our Lord.  
*Amen.*

The ministration of death was revealed in thunderings and lightnings ; in awful pomp and splendour. The ministration of the Spirit was begun obscurely, quietly, and without noise or pomp. For, in a lowly stable, born of a poor maid, in miserable poverty, there came into the

:

**Wednesday after Twelfth Sunday. 41**

world an Infant: true that the heavenly hosts sang glory to God on the event, — they were heard only by Shepherds; true that, guided by a star, wise kings came to seek for the King Who was to minister in another covenant, — their search only caused bloodshed and horror; and though they satisfied themselves by offering their gift, they did not make the whole world to start up and see the Wonder, the Immanuel, Who was going to effect such changes.

This Infant grew; He was nursed in poverty, brought up in obscurity; He worked at a laborious trade, and when He went forth to do His Father's will, He was of no reputation. Some mean men were His followers; they saw, indeed, glorious things; they heard words which made their ears tingle; they heard of a different law from the one which required "an eye for an eye;" they were not to resist evil; they saw leprosy touched without uncleanness; death encountered without pollution; they saw evil spirits quelled, and storms calmed; they saw the mountains and hills brought low, the valleys raised, and the rough places made smooth; all was calmed, quelled, and subdued: the thunderings were gone; the tempests ceased; the desert and the solitary place blossomed as



a rose ; and a highway was there, a way, it was called the way of holiness ; the unclean shall not pass over it ; but it shall be for those : the wayfaring men, though fools, shall not err therein.

This lowly Man passed on His way ; was taken before the Roman governor, the victim of a treacherous conspiracy ; He was condemned, and He died. The few wicked men who consented unto His death saw that He had passed away ; their malice was satisfied. Poor, shortsighted, human malice ! Their Victim had spoken three words, which showed that His will, not theirs, had been fulfilled. He cried out, " It is finished ;" and as the ministration of death was begun in darkness and convulsions of nature, so was it ended. There was darkness over all the land, the earth did quake, the rocks rent, and the veil of the Temple was rent in twain. The Sacrifice was offered ; the ministration of condemnation was done away ; atonement had been made once for all ; the ministration of the Spirit was fully established. But He on Whom the Spirit of the Lord rested was gone : He left a promise, on which His disciples rested their faith, and reposed their

**Wednesday after Twelfth Sunday. 43**

hope. In due time the Blessed Spirit, Third Person of the glorious TRINITY, came down from heaven in glory and splendour, with a mighty rushing wind, and cloven tongues of fire. He rested upon His disciples, and they went forth to fulfil the commission given by their blessed and glorified Master. Hitherto the ministration of the new covenant had worked quietly and slowly; to the land of Judea and Galilee was confined its operation; but in the course of a few years, their sound had gone out into all lands, and their words unto the end of the world; the ministration of the Spirit became glorious. The glad tidings of salvation were proclaimed to the end of the earth, and all the world rung with the angelic hymn, Glory to God in the highest; on earth peace and good will towards men.

O my soul, bless the LORD GOD of Israel, Who hath raised up a mighty salvation; and look forward to the time when the ministration of the Spirit being accomplished, the ransomed of the Lord shall return, and come to Zion with song and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

## Thursday

AFTER TWELFTH SUNDAY.

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AND THEY BRING UNTO HIM ONE THAT WAS DEAF, AND  
HAD AN IMPEDIMENT IN HIS SPEECH; AND THEY  
BESEECH HIM TO PUT HIS HAND UPON HIM.

St. Mark, vii. 32.

**A**LMIGHTY and everlasting God, Who  
art always more ready to hear than we  
to pray, and art wont to give more than either  
we desire or deserve; pour down upon us the  
abundance of Thy mercy; forgiving us those  
things whereof our conscience is afraid, and  
giving us those good things which we are not  
worthy to ask, but through the merits and me-  
diation of JESUS CHRIST, Thy Son, our Lord.  
*Amen.*

Behold our gracious LORD, travel-worn and  
fatigued, standing by the sea of Galilee: He is  
just come from the coasts of Tyre and Sidon,  
but He has no rest; for behold a company are

approaching Him. They lead with them one who does not fully understand for what purpose they conduct him to that place: those who lead him, point to the Saviour, then to his own ears: there is hope in their faces; and the deaf man is sure that some great thing is to be done for him. They stand before JESUS; they represent to Him the grievous state of the deaf man: from his childhood he had heard neither threat nor promise; the sweet words of love had never penetrated His ears, neither had the wholesome sounds of correction ever entered therein; his lips had consequently never been instructed to utter any certain sounds; and, as his friends had no means of making him hear their voices, neither had he any power to make himself understood by them. They therefore beseech the LORD to put His hand upon him; they had heard of the efficacy of that divine touch, but their faith did not penetrate into the omnipotence by which He might have commanded, and it would have been done.

Approach, my soul, and see in the history of this deaf and dumb man thine own. Since thy childhood thou hast been endued with the Spirit of God in many ways: day by day His

## Friday

AFTER TWELFTH SUNDAY.

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AND HE TOOK HIM ASIDE FROM THE MULTITUDE, AND PUT HIS FINGERS INTO HIS EARS, AND HE SPIT, AND TOUCHED HIS TONGUE ; AND LOOKING UP TO HEAVEN, HE SIGHED, AND SAITH UNTO HIM, EPHPHATHA, THAT IS, BE OPENED. — St. Mark, vii. 33, 34.

**A**LMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve ; pour down upon us the abundance of Thy mercy ; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of JESUS CHRIST, Thy Son, our Lord. *Amen.*

Behold our gracious LORD approaching the deaf man ; the gentle and loving, yet commanding look with which He meets the wild glance

of enquiry of the deaf man, subdues all fears, and he suffers himself to be led apart from the curious multitude; he stands before the Saviour. I now see that High and Holy One put His blessed finger into the soundless ear; He approaches and touches with spittle the tongue, and He looks up to heaven, the abode of His Father, the place from which He descended to give gifts unto men, and He sighs — “His was a Saviour’s woe,” for the weight of our sins and infirmities was even then pressing upon His soul — and He said, “Ephphata, be opened;” immediately “the ears of the deaf were unstopped, and the tongue of the dumb sang.”

Oh, how gracious, how merciful is our loving Saviour! He became Man; He took upon Him our humanity — that nature, which in us is defaced and degraded by Adam’s sin, but which in Him was again raised to the perfection from which we had fallen: He touched with His finger, to show that his Body, united to Deity, was connected by divine virtue with all that He did; and He therefore touched with His finger, and opened the ears; and gave the power of speech with His spittle.

How affecting is that look upward to heaven;

how penetrating is that sigh ! The sigh was turned to groans in Gethsemane, to strong crying and tears on Calvary ; and why, but for the weight of our many sins, thy many sins, O my soul ? Canst thou hear thy Saviour's sigh, and not be touched with compunction for those sins which burdened His innocent soul ? Canst thou receive thy Saviour's cure, canst thou get the answer to thy prayers in the removal of thy infirmities, without seeing that heaven-directed look, guiding thine own eyes to the holy hill from whence cometh thy help ?

Oh no, blessed LORD ! behold me ; I endeavour to step aside from the multitude, by putting away all worldly desires and thoughts ; I beseech Thee to open my ears to hear the wondrous things of Thy law ; I entreat Thee to loose my tongue, that I may speak Thy praises, and utter endless thanksgivings for the mercy with which Thou camest down from heaven, whither Thou hast directed my eyes ; and with which Thou barest the weight of my want of spiritual senses, which heavy burden caused Thee more than once to sigh and groan.

Resolve, O my soul, when thou art weary, and dry, and heavy, in prayer and adoration to

**Friday after Twelfth Sunday. 51**

say, "Lord, take me from the multitude; say unto me, Ephphata; increase my faith, and as I believe, so let it be done unto me."



## Saturday

AFTER TWELFTH SUNDAY.

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AND HEZEKIAH WENT UP INTO THE HOUSE OF THE LORD,  
AND SPREAD IT BEFORE THE LORD.  
2 Kings, xix. 14.

**A**LMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of JESUS CHRIST, Thy Son, our Lord.  
*Amen.*

I, who have been deaf and would not hear when the LORD called me, and who have had an impediment in my speech, so that I could not speak unto the LORD, have been brought

unto JESUS : He has said the word, Ephphatha ; and my eyes have been opened, and I could speak plain. What use, then, can I make of the privileges granted unto me ? As privileges they imply responsibilities, and woe is me if I use them not aright. Although I am chosen of God, separated from the world, and made one of His elect people, yet still I walk in the world ; I am still on my probation ; trials and difficulties await me, cares and sorrows surround me ; and although I am endued with great gifts, and have had such great things done for me, yet still I find how difficult it is to walk on wisely, neither turning to the right nor the left, and to keep me from the temptations which daily assail me.

This example of Hezekiah shews me how I ought to act ; that as the LORD has opened my ears to hear His commands, and has given me powers of speech to utter my aspirations, I am to use His gifts in bringing all the feelings and desires of my heart, and spreading them before the LORD. Here is comfort in sorrow ; for if any evil accident befall a loved one, and the heart oppressed with grief would burst if not relieved of its load, I may go up and spread

out my sorrow before the LORD, and He will hear me and relieve me from my distress. Again, if any perplexity come upon me, and I am uncertain how to act, I go up to the Temple and spread this care before the LORD; and doubt not but, in His own way and at His own time, the LORD will hear me.

I have committed an error; I spread it before the LORD; I confess my wickedness, and am sorry for my sin; and He declares that a broken and contrite heart He will not despise.

My soul, how encompassed art thou with mercies and privileges! Thy LORD sighed over the deaf man; He sighs over thy infirmities; He is thy friend; pour out thy whole soul to Him; leave not a thought, a feeling undisclosed; and if thou art weary and heavy laden with the burthen, He will refresh thee. Then day by day, as thou goest into the Temple, or as thou enterest thy closet to spread thy whole self before the LORD, thou wilt feel the place full of that unspeakable glory which the presence of God creates; thou wilt then feel less alone than when in the midst of company; thou wilt pour out thy every feeling unto thy dearest Saviour, thy compassionate Master;

**Saturday after Twelfth Sunday. 55**

and thou wilt bless His holy Name for having so graciously approached thee, and for having vouchsafed to allow thee to approach Him, Whose service is perfect freedom, true peace, and never-failing happiness.

### Thirteenth Sunday after Trinity.

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NOW TO ABRAHAM AND HIS SEED WERE THE PROMISES MADE. HE SAITH NOT, AND TO SEEDS, AS OF MANY ; BUT AS OF ONE, AND TO THY SEED, WHICH IS CHRIST.— Gal. iii. 16.

**B**LESSED be Thy holy Name, O LORD our God ! and blessed be Thy mercy for ever. Thou hast performed Thy covenant and Thy promises to Thy unworthy creatures. Thou hast done enough to convince us unto faith, and to inflame us with love. Be with me in this my meditation, I beseech Thee, to the end that the one may be quickened, the other increased.

Let me consider the promises made to Abraham by God : First, God commanded him to leave his country and kindred, and go into a land which he would show him, connecting with this command a promise of future greatness and prosperity ; Abraham went out, know-

ing not whither he was to be led, and God led him into the land of Canaan; and God said, "Unto thy seed will I give this land."

All this time Abraham had no child; and when God talked with him, and made a covenant with him, and talked of the greatness of his seed, Abraham believed that the Almighty God would in some manner accomplish His promise. He probably did not deem that it would be fulfilled by children of his own. At length Abraham was an hundred years old, and Sarah, when ninety, gave birth to Isaac; on this child all the hopes of his parents were centred. Abraham remembered God's promises, and he saw in Isaac an earnest of their accomplishment.

Little did Abraham think, when in simple confiding faith he led this darling son up the steep side of Mount Moriah, to obey God's commands in offering him as a sacrifice, that he was showing forth the accomplishment of the promises made to him by God, in a more striking manner than any type before or afterwards conveyed. The faith of Abraham met with its reward; while yet the ram, which had taken the place of Isaac, smoked upon the altar,

GOD confirmed His former promise with an oath; He spoke of Abraham's seed being the channel of conveying blessings unto all the nations upon earth; that seed was CHRIST; and as the lamb was offered up to GOD on Mount Moriah instead of Isaac, so was the Lamb of GOD offered upon the altar of the Cross, instead of the whole human race, who, dead in trespasses and sins, were thus raised up to newness of life, to walk before the face of their appeased LORD.

My soul, bless the LORD, Who has vouchsafed to show thee some of the mysteries of His kingdom. Thou art too ignorant, too weak, to understand and fully enter into the vast complication of the design; but what thou canst see, must fill thee with adoring love. That GOD should have commenced such a scheme of mercy and goodness, and carried it forward, making all things and all men instruments and types in His hands for working it out, is wonderfully astonishing! O my soul, consider thyself as an instrument in GOD's hands for carrying out His wise purposes, and emulate the simple faith of Abraham; let that faith lead thee simply to follow GOD's gracious leadings;

think not on the result ; think only that it is His will, and be sure that a blessing will attend thee: if He lead thee to suffering, thou wilt then be patient ; if He lead thee to persecution, thou wilt be firm and courageous ; if He lead thee to honour and distinction, thou wilt be humble ; and thou wilt learn, whatsoever thou doest, to do all to the glory of Him, thy dear LORD and Master.



## Monday

AFTER THIRTEENTH SUNDAY.

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BUT THE SCRIPTURE HATH CONCLUDED ALL UNDER SIN,  
THAT THE PROMISE BY FAITH OF JESUS CHRIST  
MIGHT BE GIVEN TO THEM THAT BELIEVE.  
Gal. iii. 22.

**B**LESSED be Thy holy Name, O LORD  
our GOD! and blessed be Thy mercy for  
ever. Thou hast performed Thy covenant and  
Thy promises to Thy unworthy creatures.  
Thou hast done enough to convince us unto  
faith, and to inflame us with love. Be with  
me in this my meditation, I beseech Thee, to  
the end that the one may be quickened, the  
other increased.

Holy Scripture gives an account of God's  
dealings with men: and from the beginning,  
when Eve ate the forbidden fruit, and caused  
Adam to transgress likewise, the whole history  
is a record of sins, individual and national,

### **Monday after Thirteenth Sunday. 61**

sometimes repented of, sometimes disregarded, sometimes punished, sometimes left without punishment. The very highest characters among the saints and worthies in the Old Testament occasionally committed sins, for which we cannot account in persons of such high and holy character. Abraham's conduct to Abimelech; Jacob's lie to his father; the dishonesty of his sons in the matter of Joseph; the entire want of religion and conduct throughout all Israel in the time of the Judges; the history of the kings; Saul's reprobacy; David's adulterous marriage; Solomon's idolatrous old age; even the good king Hezekiah falling away, when in his pride of heart he shewed his treasures to the Assyrians; all shew us that all have sinned and come short of the glory of God. But a promise was made, a covenant was sealed with Abraham for all that walk in his steps, not only by circumcision, but by faith also: the promise was made not only to those under the Law, but to those who through faith have righteousness imputed to them.

But what righteousness can be imputed to us, dead as we are in trespasses and sins, — we

who have sinned and come short of the glory of God, — we who have a law in our members warring against the law of our mind, and bringing us into captivity to the law of sin? O wretched man that I am! who shall deliver me from the body of this death? My soul, thank God, with St. Paul, that through the blessed and only Saviour, JESUS CHRIST, thou art made free from the law of sin and death. That promise, which in Abraham was sealed in the blood of circumcision, was fulfilled in the Blood poured out upon the Cross: that Blood has cleansed thee, O my soul, from the deadly impurity of sin: that Blood has appeased the wrath and the outraged justice of the LORD of heaven and earth. He regards His only Begotten: He listens to the continual intercession; and He turns his face from thy sins, and He blots out thy misdeeds, if only thou hang entirely, and depend wholly, upon that one full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, made for the sins of all the world.

## **Tuesday**

### **AFTER THIRTEENTH SUNDAY.**

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THOU SHALT LOVE THE LORD THY GOD WITH ALL THY  
HEART, AND WITH ALL THY SOUL, AND WITH ALL  
THY STRENGTH, AND WITH ALL THY MIND.  
St. Luke, x. 27.

**B**LESSED be Thy holy Name, O LORD  
our God ! and blessed be Thy mercy for  
ever. Thou hast performed Thy covenant and  
Thy promises to Thy unworthy creatures.  
Thou hast done enough to convince us unto  
faith, and to inflame us with love. Be with  
me in this my meditation, I beseech Thee, to  
the end that the one may be quickened, the  
other increased.

The lawyer asks our blessed LORD a question, hoping to entrap Him to say something against Moses and the Law ; but He makes the lawyer answer his own question, shewing him that he was ignorant of the spirit of the

Law, although he was acquainted with the letter.

During this week the Church brings to our notice, that the Law was not a distinct and separate dispensation which had nothing to do with the Gospel, but was added, because of transgression, to fill up the space between the giving of the promises to the chosen seed, until the fulness of time when that seed should bruise the serpent's head.

The same commandments hold good under the Gospel as under the Law; the only difference being, that propitiation by blood is done away; that precious Blood having been shed, which once for all flowed to blot out the handwriting of transgression which is against us.

The commandment here quoted by the lawyer is one delivered by the LORD GOD to Moses, and is as binding unto me as it was to the children of Israel; nay, even more so, for I live in a time when God's mercy is more fully developed, and as He so loved us as to give His only-begotten Son to die for us, how much the more reason have I to love Him, who know and believe in this astonishing work of mercy!

The commandment being to love God with

every power and faculty with which He has endued me, it behoves me to consider how I can perform the command, and to call to remembrance in what respects I have hitherto failed in it, in order to the amending of my future course.

To love God with all the heart, is to bend every action of the body, every look, every gesture, to the one object; I am God's; let me behave as an obedient child ought to do; let every action shew the love I have to that great God, Who has loaded me with favours from the moment of my birth until now; let all my earthly affections be entirely subdued and brought beneath the love which God demands, which must exist above the love of parent, friend, or child.

To love God with all the soul, let every feeling be subdued and brought under obedience to the one great feeling of love; let every word be ruled by it, every thought controlled by it; let every talent, every thing in which I excel, be brought forth to promote the glory of God.

To love Him with all the mind, let me seek earnestly the grace of His blessed Spirit to

sanctify my prayers, my acts of adoration and of love; and to bring all to bear upon the one great object of my existence, the desire of union with God. And all this bowing down of the heart, mind, and soul, before the one, adorable, mighty and merciful God, must be performed with all the strength; the full force of each temper, disposition, talent, faculty, of each feeling and sensation, must be applied to the love of God; and then see how the life will be corrected, the mind purified, and every feeling raised to the High and Holy One!

But, my soul, how low thou livest in comparison with the high standard here set before thee! Thou art, it is to be feared, like the lawyer, who knew the letter of the commandment, but understood not its spirit. Thy love is lukewarm; thou apprehendest not the glory, the brightness, the majesty, the purity of Him, Whom thou professest to love, or thou wouldest endeavour to approach Him more earnestly, more reverently; thou wouldest maintain a more constant sense of His presence; thou wouldest leave go thy hold upon the world, and wouldest seek more perfect

**Tuesday after Thirteenth Sunday. 67**

union with Him Who is thy every good, and  
Who says, "If ye love Me, ye will keep My  
commandments."



## Wednesday

AFTER THIRTEENTH SUNDAY.

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BUT HE, WILLING TO JUSTIFY HIMSELF, SAID UNTO  
JESUS, AND WHO IS MY NEIGHBOUR?—

St. Luke, x. 29.

**B**LESSED be Thy holy Name, O LORD our GOD! and blessed be Thy mercy for ever. Thou hast performed Thy covenant and Thy promises to Thy unworthy creatures. Thou hast done enough to convince us unto faith, and to inflame us with love. Be with me in this my meditation, I beseech Thee, to the end that the one may be quickened, the other increased.

It is impossible to love God unless I at the same time love my neighbour. This love must not only sit on my tongue, but live in my heart; not with an ordinary, indifferent tenderness, but it must equal the kindness I have for myself.

**Wednesday after Thirteenth Sunday. 69**

Hence I must neither do him harm nor wish him any; I must excuse his failings and bear with his weaknesses; I must neither touch his reputation nor goods; I must assist him in his necessities, protect him in danger, and comfort him in affliction; I must do by him as I would be done by, were I in the same circumstances.

With the lawyer, I now enquire, Who is my neighbour? I hope I ask not the question in order to narrow my sphere of obligation; I hope I seek not to justify myself if I have hitherto taken the word in too limited a sense; but truly desire to know and to do my duty towards men. "My neighbour" is every one brought near to me by blood, by the precious blood of CHRIST, which has alike redeemed us from sin and death. The slave, the servant, the prince, the monarch, all are my neighbours; and all, as circumstances bring them near to me, am I to love as myself, and serve as I would serve and help my own soul.

My soul, art thou ready to declare that thou hast obeyed this obligation? Does thy love to thy brethren bear the test of comparison with the love thou hast for thyself? Dost thou wish him no harm; dost thou excuse his fail-

ings ; dost thou take no advantage of his misfortunes or mistakes to rise by his fall ?

Oh, how has thy practice, my soul, been contrary to the precept of thy blessed Saviour ! In every point thou offendest ; if not in malice and by design, yet still by carelessness and want of recollection. Thou must search out occasions of doing good by every means in thy power ; and see in every one who is brought near to thee, by whatever circumstance, the neighbour thou art to love, and succour, and cherish as thou wouldest do thyself.

Enlarge my heart and my affections, O LORD my God, that I may be enabled to take in some of the vastness of thy love, and to return it to Thee, with such strength as Thou deignest to bestow upon me ; and at the same time grant that the love Thou hast poured upon me in such a broad stream from the rivers of Thy mercy, may descend from me to my brethren in such a manner, as may refresh the weary and heavy laden, and may shew that I am indeed Thine in spirit and in truth.

## **Thursday**

### **AFTER THIRTEENTH SUNDAY.**

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**A CERTAIN MAN WENT DOWN FROM JERUSALEM TO  
JERICHO, AND FELL AMONG THIEVES.  
St. Luke, x. 30.**

**B**LESSED be Thy holy Name, O LORD our God! and blessed be Thy mercy for ever. Thou hast performed Thy covenant and Thy promises to Thy unworthy creatures. Thou hast done enough to convince us unto faith, and to inflame us with love. Be with me in this my meditation, I beseech Thee, to the end that the one may be quickened, the other increased.

Our blessed LORD, in order to instruct us in the universal love and charity we ought to exercise towards those who are placed near to us, relates the parable of the good Samaritan, a person differing from the Jews, God's chosen

people, both in religion and nation, but whose charity is held up as a pattern for all to follow.

A certain man went down from Jerusalem to Jericho ; he fell among thieves, who stripped him, and beat him, and left him half dead. While lying in this sad condition, a priest came that way, and, when he saw the wounded man, he avoided him, passing by on the other side. A Levite also came by ; he looked on him, and to look must have been to feel compassion ; but he did nothing for him, and passed by on the other side. But a certain Samaritan, on a journey, and therefore probably with no time to spare, came, and saw him, and had compassion on him. He went and bound up his wounds, pouring in oil and wine : when he was somewhat refreshed, the good Samaritan set him on his own beast, and brought him to an inn, and took care of him ; and on the morrow, before he proceeded on his journey, he called the host, and gave him money to provide for the comfort of the poor man, saying that more would be given if, on his return, that were not found to be enough.

Let me here consider the several points of this parable which seem to call for particular

**Thursday after Thirteenth Sunday. 73**

attention. The poor man had been stripped of his clothing, and not only stripped, but beaten nearly to death; in this state the thieves left him, and the priest found him. Great was the guilt of the thieves, but we are not told who or what they were; they might have been heathens who knew not God: we are told who the person was who found him; he was a priest, one who must have known the Law; but he acted not on his knowledge; and to such as him our LORD says: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." The priest passed by on the other side. Likewise the Levite, who, according to the Law, was a brother, looked on him, saw his pitiable condition; still he passed by; he saw his brother have need; he shut up his bowels of compassion; how could the love of God dwell with him? But the Samaritan, though he might not have known the Law, though he was not one of the same country or the same religion, though he had excuses which the priest and Levite had not, still he stopped; he had compassion; he ministered to his sufferings and wants; he provided for his future necessities. How can we doubt

that the love of God reigned in the heart of this good man? Although he was not cleansed according to the purification of the sanctuary, the spirit was there; and by becoming neighbour to him who fell among thieves, he inherited the promise: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." My soul, consider this parable; thou art oftener placed in the situation of this Samaritan, than thou thinkest; thou art surrounded by the suffering, the sorrowful, the hungry, the naked. Dost thou do everything in thy power for their relief, by alms, by sympathy, by attention, by kindness and consideration? Verily I fear that thou sometimes turnest to the other side; thou doest a slight alms, and then thou shrinkest from reflecting upon the misery of others; thou triest to put it aside, because the thought is uneasy. Oh, what is this but turning to the other side?

Resolve, from henceforth, to seek out thy "neighbour," and endeavour to pour the oil of consolation and the wine of gladness into the wounds of thy fellow creatures; thou wilt then become more watchful and more tender

**Thursday after Thirteenth Sunday. 75**

of thy neighbour, thou wilt love the LORD thy God with greater fervour, and thou wilt appropriate to thyself thy Saviour's choicest blessings.



## Friday

AFTER THIRTEENTH SUNDAY.

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A CERTAIN MAN WENT DOWN FROM JERUSALEM TO JERICHO.

St. Luke, x. 30.

**B**LESSED be Thy holy Name, O LORD our God! and blessed be Thy mercy for ever. Thou hast performed Thy covenant and Thy promises to Thy unworthy creatures. Thou hast done enough to convince us unto faith, and to inflame us with love. Be with me in this my meditation, I beseech Thee, to the end that the one may be quickened, the other increased.

There is a deeper meaning in this parable of the good Samaritan, on which I desire to meditate. The certain man represents the human race. He journeys from Jerusalem, which is, by interpretation, the city of peace, that heavenly country which was forfeited by sin, to

Jericho, which means the moon, and signifies our mortality, because it rises, increases, wanes, and sets; he is set upon by robbers, or evil spirits, and the devil, who strip him of his immortality, of his innocence, and his virtue, and wound him with many sins; his understanding darkened; his notions of good and evil, his will, perverted; his passions let loose, and suffered to reign over him with unbridled sway. The evil spirits thus leave him half dead; for his body is mortal though his soul is immortal, and thus he may be said to be half dead.

While in this condition, Aaron, the high priest, passed by, and could not assist him by his sacrifice. Neither could the Levite (Moses) help him by the Law. But after these there came by the Samaritan, even our LORD JESUS CHRIST, Who vouchsafed to journey through this life for our sakes. How truly may we say that our loving LORD had compassion upon man, dead in trespasses and sins, and poured into his wounds the oil of His mercy, and the wine or the blood of His compassion; and as he set him on his own beast, so does He bear our infirmities and carry our sorrows; and He brought him to an inn, His Church, the place

of refuge for travellers and pilgrims; and there He lays down the man, saved from his peril, and in a way to be cured of his wounds, if he do but follow the direction of his Preserver. He took care of him. O blessed JESUS! Thou dost truly take care of the weary travellers; for sooner can a woman forget her sucking child than Thou Thy people; and Thou hast commanded Thy servants to care for those whom Thou hast left in Thy Church, and who await Thy return in that great day when Thou wilt reckon with Thy servants. "He that hath pity on the poor lendeth to the LORD, and look what he layeth out, it shall be paid to him again."

Behold thyself, O my soul, dead in trespasses and sins; see Thy Saviour coming to Thee; He anoints Thee; He washes Thee in His most precious blood; He brings thee into a place of safety. Oh, cling to Him; be very obedient to His commands; for thou hearest Him say, "When I return;" and then thou wilt have to render an account of the blessings and privileges granted thee. Would that thou couldest confidently look to having wherewithal to pay what thou hast received!

## **Saturday**

**AFTER THIRTEENTH SUNDAY.**

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**Go, AND DO THOU LIKEWISE. — St. Luke, x. 37.**

**B**LESSED be Thy holy Name, O LORD our God! and blessed be Thy mercy for ever. Thou hast performed Thy covenant and Thy promises to Thy unworthy creatures. Thou hast done enough to convince us unto faith, and to inflame us with love. Be with me in this my meditation, I beseech Thee, to the end that the one may be quickened, the other increased.

I must, in the first place, consider this command as instructing me to consider as my neighbours all those who call for my compassion; I am to serve them to the utmost extent of my power, not regarding whether they be or be not of my own nation or religion. As I consider this parable, the term “neighbour,” so often

used in lightness and without thought, grows into a thing of great importance; and I must consider very gravely how I can better set about performing my duty, as regards those placed around me, both by ties of blood, by nearness of dwelling, by calls upon compassion, or by any other circumstance. To effect this the better, I may take the parable in its higher sense, and considering the good Samaritan as a representation of our Lord and Saviour, I must devoutly consider all that He did in this life, and I must take the command, "Go, and do thou likewise," as expressing that I am to follow His blessed example as closely as possible. He came into the world, not to condemn the world, but that the world through Him might be saved: see His great love and compassion. He came to call, not the righteous, but sinners to repentance: see His long-suffering. He came to save men's lives, not to destroy them; to seek and to save that which was lost, and to give His life a ransom for many, and to give rest to the weary and heavy laden; He prayed for His enemies; He promised paradise to the repentant thief. What more can I think of, to heighten my sense of

my blessed Saviour's love and compassion? Nothing; for greater love hath no man than this, that a man lay down his life for his friends. And what do I? I think of my trouble when any one demands help from me; I deny myself no serious thing; and yet I see many around me wanting necessities. O my Saviour! how poor a follower am I of Thee! Raise me, I beseech Thee; quicken my will; and make me very zealous in Thy service. When I think that to supply these my deficiencies, and to appease the justly provoked wrath of the FATHER, He took the burthen of all my sins; among others, of that want of love, of which I feel so guilty; and that He actually suffered an agonizing, lingering death; I am disgusted with myself for my slowness and dulness. I ought to lead a life of continual penance, instead of forgetting so great benefits.

Resolve, O my soul, to carry always in thy remembrance those words of thy Saviour, "Go, and do thou likewise;" think upon what thou art, and what He endured for thee; think of His temptation, His fasting, His want, in that He knew not where to lay His head; think upon

His hunger and thirst; the cold and heat to which He was exposed; His weariness, while He went about doing good; His watchings; His nights of prayer; think upon His meek endurance of insults, His agony; and then if thou art not stirred up to spend and be spent in His service, be sure that thou hast a heart of stone, and pray with incessant, fervent supplication, that He will wound, pierce, and soften that hard heart; that He will make it impressible with His image, and that He will assist thee with the grace of His blessed Spirit, to pour in the oil and the wine, to help on the way, to recommend to the host at the inn, thy poor, sick, afflicted and heavy-laden brethren.

**Fourteenth Sunday after Trinity.**

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**WALK IN THE SPIRIT, AND YE SHALL NOT FULFIL THE LUST  
OF THE FLESH. — Gal. v. 16.**

**O** HOLY Spirit of grace, be with me, I beseech Thee, in this my meditation ; open my eyes, enlarge my mind, and grant that, though of myself I can do nothing, Thy strength may be sufficient for me.

I must bring before me, that there are two ways, or roads, in which I am able to walk in this life ; I am allowed to take my choice. One path leads to heaven — the other to everlasting misery. But before I was of age to take my choice of these two ways, God, all merciful and gracious, gave me the power to choose that which was to be for my good : of myself I could not choose what was right ; sin reigned in my mortal body ; but I was washed and



purified, made fit to receive the gift of the Holy Ghost; my body was made a temple of the Holy Spirit, and I then was sent forward on my pilgrimage. And I thank my God, that having placed me in the right path, He has, by the preventing spirit of His grace, led me along it; though alas! I have too often turned aside, too often stumbled; and these hindrances have prevented me from advancing as far as, from my means and opportunities, I should have done.

But the flesh and the spirit are adversaries; the law of my members is contrary to the law of my mind; there is a constant struggle going on within me, and, as far as I can see, will continue to go on within me until my life's end. This is a wearisome thought; but I must think of the glorious end, of the reward for so great labour; I must not be weary and faint in my mind.

Let me steadfastly endeavour to make my body a fitting place for the Holy Spirit to dwell in; let me look beyond the failing, empty pleasures of this life, to the never ending joy and peace which attend a life fitting me for the

world to come. Let me seriously set myself to bring under my body, to wage continual war against all the lusts of the flesh; let me bring my mind and thoughts to the content and purity which must be attained if the Holy Spirit is to be my guest; let me guard my words, and hold my tongue as with a bridle; let me remember that the all-seeing God watches my actions; and let me walk soberly, holily, honestly. But all this requires a strength which of myself I cannot attain to. This constant watchfulness to guard me from my foes, within and without, will wear me out long before the time arrives that I may relax my care. Get thee to thy God, O my soul; be instant in prayer; beseech Him to renew thy strength day by day; take every means which He commands thee, of walking in the Spirit; pray, attend the services of His Temple, be full of good works and almsdeeds, and approach constantly the holy altar, there to partake of those strengthening and refreshing symbols which to thee will be the holy Body and precious Blood of thy Saviour; of them partake with faith, nothing doubting. By

God's grace assisting thee, thou shalt have success in thy endeavours ; thou wilt walk in the Spirit, and gain peace of conscience here, and eternal happiness hereafter.

## Monday

### AFTER FOURTEENTH SUNDAY.

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THE WORKS OF THE FLESH ARE MANIFEST.

Gal. v. 19.

**O** HOLY Spirit of grace, be with me, I beseech Thee, in this my meditation; open my eyes, enlarge my mind, and grant that, though of myself I can do nothing, Thy strength may be sufficient for me.

When I meditate upon the dreadful list of sins produced by the depravity of our unrestrained nature, I imagine that it is impossible for me to be guilty of any so heinous as the least of those mentioned in it. This thought is presumptuous, and shows a dangerous state of security, from which I must be aroused. Of the first named sins, those of impurity, I may hope ever to be free; but still I must guard every avenue of the senses, and let

no thought enter my mind which will not bear exposure, not only before all my fellow men, but before the tremendous majesty of the all-pure God.

There are other works of the flesh from which I may be in constant danger. There is idolatry. If I do not fall down before a graven image, do I bear such doting fondness for any of God's creatures as to commit any offence for its sake, forgetting the Law of my Maker? Does any creature stand before and obscure my perception of the presence of God? Witchcraft is hardly a sin of these days, although there may be an unholy curiosity which would withdraw the veil from before the Holy of Holies, if such could be. Hatred,—oh, what a hateful sin,—how detestable in the sight of Him, Who is Love! I have dislikes and prejudices against some persons; let me do them away, they are works of the flesh, they will in the end lead to hatred.

Variance, emulations, wrath, strife, seditions, heresies. How willing am I to dispute when any one differs from me in opinion; how anxious to gain the praise of men, by excelling others; how soon made angry; how apt to

**Monday after Fourteenth Sunday. 89**

find fault with rules and laws ; how easily led by insufficient authority in matters of faith !

Envyings, murders, drunkenness, revellings. How prone am I to wish for the possession of qualities I see in others ; how apt to think ill of others ; how pleased to gratify my appetite in eating and drinking ; how fond of company, and light conversation, and jesting !

Having received the gift of the Spirit, and being put in the way of resisting the flesh, let me steadily go on in a regular course of self-examination, self-discipline, and self-abnegation. I must not rely on my own strength, although I must exert it constantly and steadily in mortifying the beginnings of evil. God will not send me His help, unless I add my endeavours to His assistance.

Pray then, O my soul, for grace, with humility and perseverance. This will be thy support ; from this thou mayest hope for victory. Fly all occasions of sin ; if thou yield even once, for a very little, thou art undone. And ever reflect with horror on those who go on sinning against light, against grace, giving way to every evil passion, fulfilling all the lusts of the flesh, until they become earthly, sensual,

devilish. They quench the Holy Spirit; It departs from them entirely. Is there hope for such?

Try not such a fearful experiment; but pray always earnestly, and with strong supplication, and the Spirit will assist thee: only remember to persevere, to be instant in season and out of season, never to be faint, or weary, or discouraged, but to stand girt with the spiritual armour, looking unto Jesus, the Author and Finisher of that faith which will lead to everlasting life.

## **Tuesday**

### **AFTER FOURTEENTH SUNDAY.**

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**BUT THE FRUIT OF THE SPIRIT IS LOVE.**

**Gal. v. 22.**

**O** HOLY Spirit of grace, be with me, I beseech Thee, in this my meditation; open my eyes, enlarge my mind, and grant that, though of myself I can do nothing, Thy strength may be sufficient for me.

At Baptism, the gift of the Spirit was conferred upon me; it was then cast on the barren and dry land of my soul, and as seed, left either to grow and strengthen and spread over the soil, or to wither and perish for lack of nourishment and attention.

The seed of grace thus sown, must be cultivated, watered, tended, watched, and nourished, before it can grow to such perfection as to yield fruit. First, the ground must be made fit for



its increase; all evil weeds and stones must be extirpated; all bad passions, evil habits, and unrestrained desires must be rooted out; the soil must be rendered fertile by prayer, by instruction, by the dew of God's blessing, by frequent attendance on the means of grace, especially the Holy Communion. The constantly springing weeds must be detected by frequent self-examination. The tears of penitence must fertilize those parts from which the weeds have been expelled; and constant and earnest must be the entreaties to the LORD God to look down from heaven and behold and visit this vine. To such earnest endeavours I doubt not, but earnestly believe, that God will grant that His holy Spirit shall bring forth His fruit in due season; He will come down like the rain into a fleece of wool, even as the drops that water the earth.

Let me now consider the blessed fruits of His holy and life-giving Spirit. First, there is *love*. The growth in grace is not to be obtained without all the pains I have above considered as necessary to be taken with a barren and dry land. For this end, how often, how constantly must I approach the Throne of grace, and,

falling prostrate before the King of kings, contemplate His glories, His majesty, His all-mightiness, in comparison with my own insignificance and nothingness! How can I contemplate all the mighty mysteries of His redeeming love, without being myself melted into love for all His unmerited bounties? How can I turn my eyes upon the Cross without marvelling at the Love which underwent such stupendous sufferings? How can I turn in unto myself, and behold my body and limbs fearfully and wonderfully made, my mind furnished with reason, my soul with this inestimable gift of the Spirit — how can I look all around me, and see the beauty, the design, the order, the regularity of creation — how can I look into the face of each man with whom I meet, and see in it the image of God (though deformed, still His image) — without feeling this love expand and grow in my heart, and without experiencing a longing desire to draw all souls redeemed by the most precious Blood of the Lamb, together with myself, to a closer union with the most loving and gracious Master, in Whose presence there is fulness of joy, and at Whose right hand there is pleasure for evermore.

My soul, remember that love is the very essence of the inward life, that divine life of the soul which causes thee to dwell constantly in the presence of thy LORD. Cultivate this love, this universal tenderness, to its utmost extent; let no root of bitterness remain in thee; but, dwelling in love with all men, thou mayest proceed to love, to the utmost capability of thy erring nature, that blessed LORD GOD, Who has showered upon thee such multiplied proofs of His love.

## Wednesday

### AFTER FOURTEENTH SUNDAY.

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THE FRUIT OF THE SPIRIT IS LOVE, JOY, PEACE.

Gal. v. 22.

**O** HOLY Spirit of grace, be with me, I beseech Thee, in this my meditation; open my eyes, enlarge my mind, and grant that, though of myself I can do nothing, Thy strength may be sufficient for me.

Let me, in the first place, consider that these gifts of the Spirit are the free, unmerited gift of God; they are not obtained by any exertions I make myself, although God expects my co-operation, when the seed has been sown, to bring forth the fruit to perfection. But I must never rely on my own strength; I must absolutely place myself in the hands of the Almighty, and seek humbly and earnestly His good and precious gifts.

O God, Thy goodness obliges me to love Thee ; in Thee are centred all perfections ; Thy bounty is infinite as Thy power. Day by day Thou givest me fresh proof of Thy love ; and I know that by placing all my trust in Thee, I shall be saved from all harm.

In feeling this sure confidence, I must be filled with joy ; not the joy which arises from sense, but that which proceeds from having God for our hope and strength, CHRIST for our stay and refuge, the HOLY SPIRIT for our guide and guard. But let me remember that this joy can never arise in a breast which is not wholly given to God, which rests not wholly on the merits of its Saviour, which clings not to the Cross as the only rest from labour and safeguard in danger, and which is not purified by the precious Blood thence flowing — a fountain ever open for sin and for uncleanness. Joy is only for those who, having crucified their affections and lusts, count all things loss, so they may win CHRIST ; and who, looking unto JESUS, the Author and Finisher of their faith, behold with Him the joy set before them ; passing by crosses, and struggles, and dangers in this world with unchanged minds ; because they

### **Wednesday after Fourteenth Sunday. 97**

see beyond them a better country, and One at Whose right hand there is fulness of joy and pleasure for evermore.

Together with this joy comes peace — the peace of God, which passeth all understanding. I can picture to myself one standing amid the tumults, and cares, and toils, and jarrings of the world, whose mind, wholly resting upon God, is no ways disturbed by the clamour about him: he goes serenely on his way, dispensing bounties all around him, untainted by the world; the peace of God is in his heart, and he fears no evil; he knows that God is with him, and His rod and His staff they comfort him.

Love, joy, peace! O my soul, what heavenly thoughts do these words inspire! and yet how dost thou fall short, in cultivating the reality within thee!

Nothing, O JESUS, is able to aid me, but Thy grace. Instil it into my heart, that I may cultivate these graces here, and receive recompense hereafter.

## Thursday

AFTER FOURTEENTH SUNDAY.

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LONG-SUFFERING, GENTLENESS, GOODNESS, FAITH.  
Gal. v. 22.

**O** HOLY Spirit of grace, be with me, I beseech Thee, in this my meditation ; open my eyes, enlarge my mind, and grant that, though of myself I can do nothing, Thy strength may be sufficient for me.

Let me in the first place consider the great example set us of long-suffering, or patience, by CHRIST Himself. His patient endurance of insults, reviling, scourging, mocking — all the passages of His life show His long-suffering, His, Who could have called down fire from heaven to consume His enemies. Let me also consider the long-suffering of God, in sparing *me*, who so deserve punishment, whose sins, many and grievous, were no less the occasion of

the death of CHRIST than was the traitor Judas. These considerations ought to strengthen my endeavours after the attainment of this virtue of long-suffering. I may be sure that the stronger my endeavours become, the more I shall need the grace ; for, however I am placed, I shall have many occasions of exercising myself in it. Sometimes I may have bodily infirmities, sometimes mental troubles ; now malice may attack my fame, and now injustice may damage my estate ; poverty may oppress me ; and my own sins and infirmities, and the difficulties I have in overcoming them, may almost drive me to despair. All these may come upon me, and how shall I encounter them ? With meekness and yielding ? — with murmurs and repining ? O good LORD, grant that the fruit of the Spirit may be manifest in me, and give me patience, that, after I have done Thy will, I may receive the promise.

With long-suffering comes gentleness ; as tender sisters, they walk hand in hand ; and as the first bears all things, the second forbears, and deals lightly with every thing but her own failings. She is charitable to all, but to herself severe ; her care soothes the sufferings of her



rich, for my sake became poor; Whose conception and birth cleansed my conception and birth; Whose sufferings were what I owed; Whose Cross removed the curse of the Law; Whose death took away the sting of death; Whose burial saved me from eternal destruction in the tomb; Whose descent shut the gates of hell; Whose resurrection was the first fruits of them that sleep; Whose ascension assures me of a place in heaven preparing for me; Whose session at the right hand of God assures me of His intercession; and Whose return to judgment I also look for.

I believe in the HOLY GHOST, Whose power from on high transforms unto sanctity, and through Whom alone I can hope to bring forth fruits of this my faith.

In the Holy Church, I see a body called out of an unbelieving and ungodly world unto intercourse in faith and holiness. In the communion of saints, members of this body, I look for a mutual participation in holy things, for confidence in remission of sins, for hope of resurrection, and of life eternal.

This faith, LORD, I believe. Help Thou mine unbelief; and give me daily a clearer percep-

tion of the mysteries of Thy kingdom, that I may bring forth this fruit of Thy blessed Spirit.

Of meekness, I am in daily, hourly need. Even in matters of faith, how much do I want meekness, to accept all in an unhesitating, childlike spirit, trusting in God's goodness to measure out His Spirit to me in such abundance as that I may gradually see the light shining more and more brightly on what appears obscure. The patient abiding of the meek will not always be forgotten. Let me ever remember this, when tempted to feel in haste to have my wishes accomplished; and absolutely place my cause in the Lord's hands, saying with the blessed Virgin, who was herself a pattern of meekness, "Behold the handmaid of the Lord; be it unto me according to Thy word."

But in all things I have need of temperance. I must mortify my body, to bring it into subjection; I must mortify my spirit that all may be brought under the Law of God. I must cultivate that even, calm, recollected spirit, without which love would run into excess, joy into overheated passion; long-suffering would

become sullen ; gentleness would be inanition ; goodness, a visionary rapture ; faith, superstition ; and meekness, want of energy.

O my soul, keep up an even balance within thee, and keep thyself in entire subjection to thy Saviour : follow His blessed example ; and run with patience the race set before thee, looking unto Him, Whose reward is with Him.

## **Saturday**

### **AFTER FOURTEENTH SUNDAY.**

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AND AS HE ENTERED INTO A CERTAIN VILLAGE, THERE MET  
HIM TEN MEN THAT WERE LEPERS, WHICH STOOD  
AFAR OFF.— St. Luke, xvii. 12.

**O** HOLY Spirit of grace, be with me, I beseech Thee, in this my meditation; open my eyes, enlarge my mind, and grant that, though of myself I can do nothing, Thy strength may be sufficient for me.

Behold our blessed LORD travelling on foot: on His painful journey He has to pass through a country inhabited by a wicked people, enemies to His nation; but He, nevertheless, dispenses mercies and blessings as He passes along. He is on the point of entering a village or small town; several men approach Him; they are lepers, and therefore not allowed to enter the town; they see JESUS the Saviour; they cry

out, "JESUS, have mercy on us." He Who heareth prayer, would not heal them on the spot, but ordered them to go to the priests; they obey, and as they go they are healed. But they return not to give thanks unto Him Who had done such great things for them; only one showed gratitude, and he was a Samaritan, a stranger both to the covenant and to the promises.

I see in the command which kept the lepers out of the town, the great care which God takes, even of our bodily health; but leprosy, is more than a disease — it is an impurity, an uncleanness; as sin is to the soul, so is leprosy to the body; and as God kept the lepers from associating with their fellow men, so does He set our sins from us. The lepers stood at a distance; the Law forbade them to approach, or to converse with any, lest they should communicate their distemper: they obeyed the Law. As God has set my sins far from me — as far as the east is from the west — so must I be watchful never to make the slightest approaches towards those sins and those infirmities, which are peculiarly my temptations; I must shun them, I must shut

**Saturday after Fourteenth Sunday. 107**

them out of the citadel of my soul, and avoid them as the pestilent disease which is pronounced by the Law emphatically as unclean.

What drew the lepers to JESUS, but a sense of their infirmity? And can I hold back from Him, who am laden with guilt, wearied and heavy laden with the burden of my sins. If it please God to visit me with bodily afflictions, may I ever draw near to JESUS, and say to Him, O my Redeemer, I have long abused my health by offending Thee; I deserve to be deprived of the blessing; I resign myself to Thee, and only desire to turn my infirmity to the good of my soul. Oh! let me suffer now as Thy follower and child, and not hereafter as Thy enemy! The lepers were all cleansed, but only the Samaritan returned to show his sense of the blessing bestowed on him. Let me beware lest, relying on the privileges and advantages bestowed on me, I forget the foulness of my former state, and the unmerited mercy bestowed upon me; but let me, with the grateful Samaritan, tell out the praises of the LORD and Saviour, Who has wrought such wonders for me.

Glorify thy God, O my soul, when thou seest

that He has healed thee, by His free unmerited grace, from the foulness of sin; thou canst never praise Him enough for His goodness, but remain ever prostrate at His feet, worshipping and adoring His great goodness, and His infinite power.

**Fifteenth Sunday after Trinity.**

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LEST THEY SHOULD SUFFER PERSECUTION FOR THE CROSS  
OF CHRIST. — Gal. vi. 12.

**O** GOD, Thou art my God; Thou alone art my hope and strength; be with me, I beseech Thee, in this my weak effort; keep me from all things that may hurt me, and lead me to all things profitable to my salvation, through JESUS CHRIST our Lord.

The religion of the Cross is one of humility; and if I be a follower of the Cross, I must cast away all thoughts of pride, all glorying in self, lie low, suffer all, and be self-abased. This is the spirit in which I ought to be, if I profess to follow the steps of my Divine Master — of Him Whose last breath prayed for His persecutors, and Whose bitter Cross ought to be sweet and precious to all true believers.

To suffer persecution is one of the ways in



which we have to bear the cross : it is a painful truth, and one from which the natural man shrinks, as from something which he would keep out of sight, that it is from the persecutions of our fellow men that we suffer most in this world. This is often our heaviest cross ; and we have a natural propensity to make a fair show in the flesh, lest we should suffer persecution for the Cross of CHRIST. Why this should be, is not easy to find out ; but I must endeavour so to think on the subject, that, should I be subjected to persecution, I may not be tempted to deny or make light of any of the blessed truths so precious to me. To appear religious seems to be the aim of most men. It is generally accounted a shame to be a scoffer or profane person ; and yet, unless every one hold the religious opinions which happen to be in vogue with the particular party with whom he associates, he is liable to persecution, either by open rebuke, or by what is less easy to bear, by jesting and scorn.

The persecutions of the openly irreligious are less dangerous, and to fall before them were a shame, although the struggle might be one in

which cowardice might have to contend with the fear of bodily harm.

How much have I to thank God for placing me in an age and country in which active persecution is not known. I distrust my own courage to stand against the fiery trials to which our early martyrs were subjected; and yet, O my Saviour, the thought of Thee, the remembrance of Thy Cross, and Thy patient endurance, raises such a spirit of love within me, that I almost feel that I have courage to run through the fire and grasp the crown which Thou hast laid up for Thy martyrs. But stay, presumptuous; art thou able to abide the jests and taunts of the world? Dost thou never feel inclined to forego some of thy observances, lest man should call thee over strict? Dost thou never moderate thy opinions before those from whom thou differest? Oh, never think of a martyr's crown until thou canst persevere in thy common every-day round of duty and observance, utterly regardless of the opinions of men, so that thou knowest thou art walking in calm, regular, orderly obedience to thy heavenly Master — suffering, if He permit thee, thy little cross, and looking up in thankful adoration to

Him Who hath given thee power to overcome,  
and Whose Cross is to thee the standard of thy  
faith, the token of thy victory.

**Monday**

**AFTER FIFTEENTH SUNDAY.**

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**GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS  
OF OUR LORD JESUS CHRIST.  
Gal. vi. 14.**

**O** GOD, Thou art my God; Thou alone art my hope and strength; be with me, I beseech Thee, in this my weak effort; keep me from all things that may hurt me, and lead me to all things profitable to my salvation, through JESUS CHRIST our Lord.

What is the Christian's glory? Is it praise? We do follow the steps of JESUS; and was He rich in worldly honour? No: He endured the Cross, despising the shame. Was He rich? No: for our sakes He became poor. Was He powerful? No: He left the right hand of His Father, where He was enthroned in glory, and took upon Him the form of a servant. He had

no beauty, that we should desire Him. What, therefore, are worldly honour, riches, power? what is beauty of person, or high birth? They are nothing; and the Cross, its ignominy, its sufferings, its mortifications, — they are everything. God forbid, then, that I should glory, save in the Cross of our Lord JESUS CHRIST. But it must be *His* Cross in which I must glory, not my own. I must only take what He offers, and never glory in self-inflicted burdens.

Let me therefore take up His Cross — its sign is on my forehead — my spiritual existence began with it: its sign in the heavens will betoken the end of that struggle in which I engaged as CHRIST's soldier and servant. Then the Cross will be done away; the crown will succeed it; and we shall then glory in our glorified Master, Who by that Cross purchased the crown. I began life with the Cross; I shall find it as I walk on in life; go where I will, and seek where I may, I shall not find a higher way above, nor a safer way, than the way of the holy Cross. Let me therefore make up my mind to suffer in this life; let me count it joy to suffer tribulation for CHRIST's sake;

**Monday after Fifteenth Sunday. 115**

and let me see in everything the Cross ; pain of body, tribulation of spirit, dryness in devotion, trouble from without, and trouble in myself ; let me see in all the Cross ; but let it be the Cross of JESUS CHRIST, not the heavy cross imposed by Satan, when wilful sin throws us in his way — that is a cross not to be gloried in, but to be dreaded. Oh, may I never be led astray to glory in such !

O my blessed Saviour, give me Thy Cross, that I may clasp it to me, and never let it go ! Make sufferings amiable to me ; give me the sweet peace consequent upon bearing meekly Thy cross ; grant that I may lead a dying life — dying to myself, living more and more with Thee. O may I hang by Thee to the cross Thou hast appointed for me, and seeing Thee always before me, may learn to glory in that Cross, the token of our calling, the weapon of our warfare, and the emblem of our victory.

## Tuesday

AFTER FIFTEENTH SUNDAY.

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NO MAN CAN SERVE TWO MASTERS : FOR EITHER HE WILL HATE THE ONE, AND LOVE THE OTHER ; OR ELSE HE WILL HOLD TO THE ONE, AND DESPISE THE OTHER. YE CANNOT SERVE GOD AND MAMMON. — St. Matt. vi. 24.

THE master of our hearts is the love which reigns in them. Let me then consider the danger I am in, if I give the least way in my heart, for the love of money, pleasures, or any worldly gratifications to enter. Let me not fancy myself secure from these temptations : whatever gives me importance or favour in the eyes of men is always a snare into which I may fall imperceptibly, and mammon may begin to have dominion in a heart which I have *in words* devoted to God's service. Now, let me consider why, while I am serving God, I should not be able to give such service to the world as may forward my worldly views, and

keep me uninjured in the eyes of my worldly friends. In the first place, I have our LORD's positive assertion, "Ye cannot serve God and mammon;" and, in the next place, their maxims are quite opposite. CHRIST commands humility, pardon of injuries, self-denial, mortification. The world sneers at humility as folly, and esteems pride as a virtue; it preaches up revenge, and stigmatizes a forgiving disposition as the mark of a weak mind; it places happiness in the satisfactions of sense. How can principles so opposite be reconciled? Humility cannot stand with pride, nor pardon with revenge. I cannot practise self-denial, and seek my own ease; nor at once gratify my own senses, and mortify them.

Thou canst not, O my soul, serve God and the world; choose, therefore, which service thou wilt enter. Is there any doubt? Who deserves the heart but He Who made it — He Who alone can fill it and satisfy it?

In labouring for the world, all is anguish and vanity — a vain pleasure, and a real misery. Weary not thyself, therefore, in the pursuit of temporal goods, but labour for the true riches; and though thy avocation leads thee to work



*in* the world, pursue it with a heart fixed upon God, and be not *of* the world. Consecrate thy whole self — soul, body, senses and limbs, everything — to the service of thy heavenly Master ; follow His steps, obey His commands ; and, in dutiful obedience to Him, offer to Him thy worldly substance, thy bodily labours, thy mental efforts, thy dearest earthly ties ; let all be His, and He in return will give thee the true riches — that glorious inheritance, eternal in the heavens, which fadeth not away, and which is more than ear hath heard, or eye hath seen, and which it hath not entered into the heart of man to conceive.

## Wednesday

AFTER FIFTEENTH SUNDAY.

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SEEK YE FIRST THE KINGDOM OF GOD, AND HIS RIGHTEOUS-  
NESS; AND ALL THESE THINGS SHALL BE ADDED  
UNTO YOU.— St. Matt. vi. 33.

**O** GOD, Thou art my God; Thou alone art my hope and strength; be with me, I beseech Thee, in this my weak effort; keep me from all things that may hurt me, and lead me to all things profitable to my salvation, through JESUS CHRIST our Lord.

My blessed Saviour bids me cast off all anxiety about food and raiment, from consideration of the inferior creation. God our heavenly Father knows that I have need of these things, and if I walk in His commandments, and obey His laws, will provide for me. He Who for the transgression of man cursed the ground for his sake, will, for the sake of the righteous, cause

it to be blessed to him; but then I must remember the conditions; absolute obedience, entire dependance on the mercy of CHRIST, personal exertions directed to the fulfilment of every jot and tittle of the divine Law. And what is this but seeking the kingdom of God, and His righteousness?

The kingdom of God is the everlasting reward, purchased by the Blood of JESUS, for those who, in entire dependance on His merits, have worked out their salvation with fear and trembling; *worked*, which implies hard service, striving, active exertions, bending all the strength to the object. His righteousness is the way of piety by which I walk on towards that kingdom.

The kingdom of God; the habitation of His glory; the abode of the blessed! What blessed thoughts do these words convey! How can I but hasten to good, when I meditate on them, and, casting aside all worldly considerations, seek only the attainment of such blessedness, the righteousness of Him through Whom alone I can be accounted righteous. If I seek His righteousness, I seek JESUS, my Saviour, through Whom alone my manifold sins and

**Wednesday after Fiftenth Sunday. 121**

shortcomings will be overlooked. I must then seek JESUS; I must glory in His Cross; I must love what He loves, hate what He hates, seek to be led by Him, and, following as He points onward and upward, may so overcome all difficulties, be carried through all dangers, and finally rest with Him in His kingdom. If I am thus led by JESUS through the safe and narrow path, I can well perceive that the things of this world will lose their value in my eyes: still they are not to be neglected; and if the kingdom of God and His righteousness is my *first* object, the other things will be added unto me. I am not to neglect providing things honest in the sight of all men; but I am to take heed that my worldly callings obscure not the vision of God in my soul; I must work on, devoting my all to God, and He will add unto me all things that be necessary for me.

O my soul, let this be an additional motive to thee to do all things that thy hand findeth to do, with all thy might, consecrating every action to thy divine Master, and, through thy every-day duties, seeking His righteousness by the devout self-denying spirit in which thou performest all. O my JESUS, my Saviour, my

only good, impart unto me Thy righteousness, supply strength to my weakness, that I may not be discouraged by the difficulty which I find in separating my heart from the things of this world. O my Saviour, I would give my energy to my work, my heart to Thee! Help me, gracious Lord, in this my hard task; lead me in Thy righteousness; and if I may but sit in the lowest place in Thy kingdom, I will joyfully submit to such privations of worldly good as Thou, the Physician of my soul, may see fit to ordain for me.

## **Thursday**

**AFTER FIFTEENTH SUNDAY.**

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**TAKE THEREFORE NO THOUGHT FOR THE MORROW : FOR THE  
MORROW SHALL TAKE THOUGHT FOR THE THINGS OF  
ITSELF. SUFFICIENT UNTO THE DAY IS THE  
EVIL THEREOF.—St. Matt. vi. 34.**

**O** GOD, Thou art my God ; Thou alone art my hope and strength ; be with me, I beseech Thee, in this my weak effort ; keep me from all things that may hurt me, and lead me to all things profitable to my salvation, through JESUS CHRIST our Lord.

I yesterday considered our blessed LORD's command, not to be careful for the things of to-day : I am here forbidden to take thought for the morrow. Sufficient for me is the time present : I must leave to God the future, which is uncertain. By "the morrow," I here take any period of time which is not present, whether it be the morrow or next year ; and I under-

stand that I am forbidden to fix my thoughts on things which are future, which would prevent my performing my present duties with all my mind. Almighty God keeps the morrow in His hand, while He deals out to me my daily bread, for which alone I am instructed to pray. Every day brings its own burden, its own toil, or affliction, or hardship; and to bear these, God has promised the assistance of His holy Spirit to those who ask it of Him faithfully.

But as I am to take no thought for the morrow, am I condemned for taking those measures for providing for the future which prudence dictates? I do not so understand our LORD's words; but insomuch as providing in some sort for the future may be part of to-day's duties, I may so employ myself. I must only be careful that such foresight prevent me not from fighting as God's soldier in the battle which is going on around me; I must not be abstracted in the future; but must ever be active, girt about with the armour of God on the right hand and on the left, to keep off my enemies on every side.

Let me now consider this subject as concerns

**Thursday after Fifteenth Sunday. 125**

my inward life, and see that our blessed Saviour's command lies deeper than as relating merely to the common affairs of this world.

I examine my conscience; I am startled and horror struck to see the house, which ought to be the temple of the HOLY GHOST, desolate and in ruins; I see sins and infirmities, evil habits, and little trifling failings, in such numbers as to fill me with dismay. I turn to God, my gracious Saviour, and beseech Him to take away my sins; He hears me; but I must co-operate with Him, and by my own exertions show my faith in His power.

I desire to overcome my sins and infirmities, but they are many and great, and I sink down in despair at the task before me. Now is the time to take no thought for the morrow, but steadily to take *one* failing at a time; correct that, walking in all the commandments of the LORD, with no anxious thought, but the one fixed endeavour to employ the present time in God's service, and to His glory, and I doubt not that I shall find His gracious word fulfilled; the morrow will provide its own care, and in course of time its own reward for past labours; for there is held out to me a prospect of



a harvest of eternal love, to be provided by God.

O LORD, grant that no anxious thought for the future may make me lose my present possession of Thee ; grant that in fulfilling the duty, overcoming the difficulties, struggling against the errors and failings belonging to each day as it rises, I may be serving Thee in the way Thou wouldst be served ; and grant that in all my doings I may keep close to Thee, my Saviour and my God, looking unto Thee as my present Helper in this world, and my exceeding great Reward in the world to come.

## Friday

### AFTER FIFTEENTH SUNDAY.

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BUT SEEK YE FIRST THE KINGDOM OF GOD, AND HIS  
RIGHTEOUSNESS.—St. Matt. vi. 33.

**O** GOD, Thou art my God; Thou alone art my hope and strength; be with me, I beseech Thee, in this my weak effort; keep me from all things that may hurt me, and lead me to all things profitable to my salvation, through JESUS CHRIST our Lord.

I must remember that every day brings me nearer to death, judgment, and eternity: let me, therefore, to-day, meditate upon the means I must take to defend myself against the severe scrutinies of death and judgment, and upon what will be my condition in eternity; that is to say, let me meditate how I can best seek the kingdom of God and His righteousness.

I must set a strict guard over my thoughts,

words, and actions : for all these I must, one day, give an impartial account. Every night I must consider that death may be with me ere morning. I must think that death may overtake me ere the twelve busy hours are past. Repent, then, repent, O my soul ! thou knowest not whether thou shalt see to-morrow's sun ; but this thou dost know, that thou shalt surely die.

There is no greater enemy to seeking righteousness, than delay. Let me not, therefore, despise the inward workings of the Spirit, lest I never find that for which I desire to seek. Let not the thoughts of living till I am old defer for an instant this search for righteousness, this looking towards the kingdom of God ; but let me give myself up to God now, and let me seek for His righteousness, that my whole life may be trained up to His pattern.

I must not seek praise of men, either by vain flatteries or by sinful yielding. It is not man, but God, who will sit in judgment over me.

Let my daily examination be, Whether I do really grow in grace ; whether I do really seek the kingdom of God ; and am nearer to the point of obtaining unto His righteousness. To

stand still is to go backward ; let me therefore press forward towards the mark of my high calling.

Let the gentleness of my deportment towards all with whom I associate, show that I seek Him Who is love.

Let me use my friends as one who is a follower of Jesus, the Master of St. John.

Let me behave towards my enemies as one whose Saviour is Jesus, Who prayed, "Father, forgive them."

Let me die to myself, that I may live unto God.

Let pity be always visible in my affections, courteousness in my works, humility in my dress and behaviour, modesty in my conversation, and patience under all my sufferings.

Let me constantly think on what has passed, and be ever questioning myself, What evil have I done? what good have I omitted? how could I better have employed time mispent?

Let futurity be ever in my mind ; death, judgment, heaven, hell, the constant theme of my meditations.

Let my thoughts, morning and evening,

dwell on the errors of the past, the promise of the future.

Let repentance be ever my theme, and thankfulness that God has given me time for that repentance.

My soul, remember, in seeking the kingdom of God and His righteousness, that there are three things always above and over thee : — the all-seeing Eye, the Ear that hears every thing, and the books of His omniscience Who will come to judge thee. Keep ever before thee the presence of God ; this awful reality will keep thee in constant watch over thyself, in constant fear of offending Him.

O God, Thou God of holiness, guide me into all the duties of a holy and religious life. Grant that I may be enabled to do whatever Thou hast commanded, as regards my duty to Thee and to my neighbour.

O that I might be holy as Thou art holy, pure as Thou art pure, and be found unblameable at the great day of the appearance of Thy Son, JESUS CHRIST !

## Saturday

### AFTER FIFTEENTH SUNDAY.

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SEEK YE FIRST THE KINGDOM OF GOD.

St. Matt. vi. 33.

**O** GOD, Thou art my God; Thou alone art my hope and strength; be with me, I beseech Thee, in this my weak effort; keep me from all things that may hurt me, and lead me to all things profitable to my salvation, through JESUS CHRIST our Lord.

Let me consider, first, that things which are most apt to allure the children of this world, and to draw their affections after them, are honours, riches, and pleasures; but their error is that they seek these things where they are not to be found, and suffer themselves to be imposed upon by false appearances.

True honours, true riches, true pleasures, are not to be found in the broad road of the

world, nor in the ways of sin; but are to be met with, together with all other good things, in the land of the living. Here all the inhabitants are advanced to the highest dignity, even to a fellowship with the living God, and a partnership with JESUS CHRIST in His Throne. Here all are a royal priesthood, a peculiar people, children and heirs of the King of kings. Here all are crowned for ever with immortal glory, which fadeth not away, and shineth far more brightly than the stars. These are precious things indeed; and truly worthy the Christian's ambition. And all these, O my soul, if thou pleasest, may be thine for ever.

Consider, also, the riches that flow in this land of promise, where the inhabitants want nothing, and enjoy all things. This beatitude of the saints is called in the Scripture "a kingdom," the kingdom of God; and such it is to all those happy souls, as in plenty of all things, wealth, power, greatness, and endless duration, it exceeds all the kingdoms of the world. The great treasure of this kingdom is the possession of God Himself, with all His riches. O my soul, what more can be desired?

This heavenly land flows with milk and

honey, even pure and immortal delights, pleasures and joys. Here we shall be satisfied with the plenteousness of His house, and He will give us drink of His pleasures, as out of the river; for with Him is the well of life, yea, the great river of the water of life, clear as crystal, which proceeds from the Throne of God and of the Lamb, to water all the streets of the heavenly Jerusalem, having the tree of life growing upon its banks, with all the variety of its excellent fruits.

And this same is that torrent of pleasure that eternally flows into the souls of God's servants, quite replenishing them, and filling all their powers, senses, and faculties with inconceivable delight. Oh, who would not gladly part with all the satisfactions the world can afford, for such immortal joys as these?

O my soul, be no longer a slave to worldly things, vain honours, false riches, and fading pleasures; turn away from this Egypt that can afford thee nothing but muddy water, incapable of quenching thy thirst; but seek thy true country, where thou shalt find all thou canst desire, and that for eternity.



### Sixteenth Sunday after Trinity.

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FOR THIS CAUSE I BOW MY KNEES UNTO THE FATHER OF OUR  
LORD JESUS CHRIST, OF WHOM THE WHOLE FAMILY  
IN HEAVEN AND EARTH IS NAMED.

Eph. iii. 14, 15.

**B**LESSED be Thy Name, O Holy Spirit of God, Who dividest Thy gifts to every one as Thou pleasest, and workest all in all! Be unto me a comforter in sorrow, a protector against sin, a guide in ignorance, a strengthener in all frailties, and a God to relieve all my wants. Be with me now in this my meditation.

The Church directs my thoughts, this day, in the collect, to herself, her own wants; and the epistle instructs me of what the Church consists; it is the whole family in heaven and earth who are called by the Name of the LORD JESUS, the only begotten of the Father. Lest

I become too much abstracted in my own individual sins and wants, my own infirmities, negligences and ignorances, it is well that I should be reminded that I am not my own, that I am CHRIST's, and that CHRIST does not adopt me solely and individually, but has placed me in a society, a large family, of which He graciously vouchsafes to be the Head. He has purchased it with His most precious Blood. When I consider that I belong to this family, I feel that there is more need of walking soberly, holily, honestly, and in all purity, than if I were an isolated being, set to work out my salvation alone. Being a member of a body, any thing that happens to me must, more or less, affect that body; and if by my failings and sins I do despite unto the gift which I possess, I not only injure myself, but I defile the Church, and I count the Blood which purchased it an unholy thing. Oh, may it not be so! May I and all my fellow Christians in all things grow up in Him Who is our Head, JESUS CHRIST, from Whom the whole body, being compacted and knit together by that which every joint supplieth, according to the effectual working in the measure of every part, may make increase

of the body, unto the edifying of itself in love.

Let me, therefore, though the least and last of this great family, keep myself in purity, in humble obedience to the commands of my heavenly Father; and let me bow my knees to Him, the Father of our LORD JESUS CHRIST, and humbly pray unto Him, saying: O God, Who gatherest Thy flock out of all nations into the saving fold of the Holy Catholic Church, purchased by the precious Blood of Thy dear Son, wherein Thou hast, in Thy providence, graciously ordained bishops and pastors to feed Thy sheep and lambs, let Thy continual pity cleanse and defend the same; and because without Thee it cannot continue in safety, preserve it evermore by Thy help and goodness; and so govern the minds of Thy servants, the bishops, that they may lay hands suddenly on no man, but may always make a wise and faithful choice of fit and worthy persons to serve in the ministry of Thy Church. Bless them all, I beseech Thee, and their clergy, with courage, and strength, and fatherly care, to feed and guard their several flocks. Bless, also, the faithful with an humble and obedient love of their superiors, for

Thy sake, that the clearness of truth, and the beauty of holiness, daily increase in this Thy Church, through the devout pursuance of their duties, by all, and that thus all may come at last into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Grant this, O LORD, for Thy dear Son's sake, JESUS CHRIST, our Lord.  
*Amen.*

## Monday

AFTER SIXTEENTH SUNDAY.

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THAT HE WOULD GRANT YOU, ACCORDING TO THE RICHES  
OF HIS GLORY, TO BE STRENGTHENED WITH MIGHT BY  
HIS SPIRIT IN THE INNER MAN.— Eph. iii. 16.

**B**LESSED be Thy Name, O Holy Spirit  
of God, Who dividest Thy gifts to every  
one as Thou pleasest, and workest all in all !  
Be unto me a comforter in sorrow, a protector  
against sin, a guide in ignorance, a strength-  
ener in all frailties, and a God to relieve all  
my wants. Be with me now in this my medi-  
tation.

What ardent words are these, used by St.  
Paul ! What a divine prayer for the whole  
family named of our LORD JESUS CHRIST !  
They suggest to our minds what St. Paul  
earnestly desired for his children in CHRIST,  
and, therefore, what we should each earnestly

**Monday after Sixteenth Sunday. 139**

desire for ourselves. He knew that all men were conceived and born in sin: he knew that it was only through that precious Saviour that they could have boldness and access to Him: he knew that man was weak, that he neither could understand the height of the majesty of the Most High, nor the depth of His redeeming love: he knew that although to will was present with him, yet how to perform that which was good he knew not; for there was another law in his members, bringing him into captivity to the law of sin.

All this evil, all this sin, St. Paul prayed might be put away from his beloved brethren: The riches of the glory of God are boundless, and great as are the sins and infirmities of human nature, yet we have redemption through the Blood of JESUS; and forgiveness of sins according to the richness of His grace, and the riches of His glory hath He shewn upon His chosen servants; for He hath made that which was weak, and desperately wicked, strong and holy—He hath strengthened them with might by His Spirit. And this is what St. Paul besought the LORD for these Ephesian converts. They were babes in CHRIST; they were only

just recovered from the errors of heathenism ; they saw their beloved pastor beset with tribulation and persecution, and their spirit waxed faint ; their own struggles and the sorrows of St. Paul were too much for them, and, therefore, the prayer for strength, according to the riches of the glory of God ! O the depth of the riches of God ! The earth is full of the riches of His glory !

For thee also, O my soul, this prayer is very necessary. Thou art sinful ; thy holiest things are weak and imperfect ; thou art easily led aside from thy duty ; temptations are too strong for thee ; sorrows make thee quail ; persecutions, distresses, sickness, — all these in their turn weaken thy steadfast trust in the Most High, or at least thou dost not experimentally reap the fruit of that faith which thou professest.

What canst thou do but pray that God, according to the riches of His glory, will strengthen thee with might in the inner man—that hidden man of the heart, which is operated upon by the Holy Spirit. How much hast thou need of this divine strength, O my soul ! How sadly weak art thou when put to the

**Monday after Sixteenth Sunday. 141**

proof! Cast thyself before thy LORD and Saviour; beseech Him to aid thee; hang upon Him alone: His sufferings, and His most precious Blood, have purchased thee that which will give thee strength, if only thou rely solely on Him: and therefore be strong and of good courage; be strong in the LORD and in the power of His might; and then, even when thou art weak, thou shalt have more abundant strength, through the riches of the glory of thy gracious LORD God.



## Tuesday

AFTER SIXTEENTH SUNDAY.

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THAT CHRIST MAY DWELL IN YOUR HEARTS BY FAITH.

Eph. iii. 17.

**B**LESSED be Thy Name, O Holy Spirit. of God, Who dividest Thy gifts to every one as Thou pleasest, and workest all in all! Be unto me a comforter in trouble, a protector against sin, a guide in ignorance, a strengthener in all frailties, and a God to relieve all my wants. Be with me now, in this my meditation.

Let me consider that I was born in sin; that I was washed and sanctified by the Holy Spirit in Baptism: I there was made a member of CHRIST — a purchase of His precious Blood. I know that I am an object of the love of God; He has spared me when I deserved punishment; He has shown His long-suffering and

**Tuesday after Sixteenth Sunday. 143**

goodness towards me ; and I am precious in His sight.

But I have sinned ; I have sinned often and grievously ; I have gone on sinning ; I have turned aside from the right way, and have forgotten the glorious privileges to which I was heir ; I have sinned, and come short of the glory of God. But many times a poor and lowly Man has knocked at the door of my heart ; He was a stranger ; He had the form of a servant ; His appearance bore evidence of suffering ; He was wounded and bruised ; He knocked often, and I knew Him not then ; He came when I was in sorrow, He came when I rejoiced ; and by little and little I knew Who He was, I acknowledged my Saviour, I bowed down before my God. Then did I bewail my ignorance, and blindness, and the hardness of my heart, that I had not known Him sooner ; I saw my God, and I looked upon myself, and behold I was naked of every good work ; and worse than that, I was defiled by sin. But I besought the LORD to forsake me not ; and although I knew that I was unworthy that He should come under my roof, yet I knew Him to be merciful ; I begged Him to speak the word,—

to purge me with the hyssop of His discipline that I might be clean; to wash me in His Blood that I might be whiter than snow; to make me a clean heart, and to renew a right spirit within me.

Then, O gracious Saviour, dwell with me; leave me not, O my God, but be ever with me. I desire to be pure, I desire to be holy, I long to be Thine; I believe,—LORD, help Thou mine unbelief. O dwell in my heart, O CHRIST, my God, and let it never give room for any earthly affection. Be Thou within me to strengthen me, without me to cover me, before me to lead me, behind me to keep me from turning back, round about me to keep off mine enemies on every side.

## Wednesday after Sixteenth Sunday. 145

### Wednesday

#### AFTER SIXTEENTH SUNDAY.

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THAT YE MAY BE ABLE TO COMPREHEND WITH ALL SAINTS  
WHAT IS THE BREADTH, AND LENGTH, AND DEPTH, AND  
HEIGHT; AND TO KNOW THE LOVE OF CHRIST, WHICH  
PASSETH KNOWLEDGE, THAT YE MIGHT BE FILLED WITH  
ALL THE FULNESS OF GOD.— Eph. iii. 17, 18, 19.

**B**LESSED be Thy Name, O Holy Spirit  
of God, Who dividest Thy gifts to every  
one as Thou pleasest, and workest all in all!  
Be unto me a comforter in sorrow, a protector  
against sin, a guide in ignorance, a strength-  
ener in all frailties, and a God to relieve all  
my wants. Be with me now, in this my medi-  
tation.

CHRIST, my blessed Saviour, has knocked  
at the door of my heart: He had compassion  
on the miserable, ruined habitation, and He  
stooped low and entered. I received of His  
fulness, but I knew not, neither have I any

faculty to understand now the immensity of the love which deigned to choose so lowly a habitation. O may the eyes of my understanding be enlightened, that I may by degrees understand some part of the great mysteries that are wrought for us and in us.

But how can I express myself so as to reach the height of these mysteries: God made Flesh for me; the near approach of that gracious Being to my soul; the length of His patience; the breadth of His love; the depth of His mercy; the height of His glory; and with all this, His vouchsafing to come to me, an utter sinner: there is in it the highest honour and the lowest abasement; the greatest power and the extremest weakness; an excess of majesty and the most extreme frailty. What is more sublime than God, and what more vile than man? What greater than the power of the Almighty, and what weaker than the infirmities of man? What exceeds the height of the glory of God, what the depth of the wretchedness of man? Yet this Almighty Power contrived a means to join all together, when His infinite justice, which had been offended, necessarily called for such a union. An infinite

### **Wednesday after Sixteenth Sunday. 147**

satisfaction was demanded for the offence of man; but what could be equivalent to the infinity of God's Nature? Infinite Justice takes, as it were, from itself a sufficient price due to itself. And God suffers in our flesh, lest we, who are the work of His Hands, should undergo an eternity of misery.

Infinite Goodness was offended; none but an infinitely powerful Mediator could intercede for us. God is infinite; God reconciled a sinful world and became a Mediator for us; God, with the price of His Blood, purchased the redemption of mankind. Oh, how can I comprehend this great mystery! Oh, the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out! Come unto me, gracious Saviour! dwell with me, O JESUS! enlighten, I beseech Thee, my understanding, that I may grow in the knowledge of Thy incomprehensible greatness, goodness, and mercy; and that as Thou hast sown the good seed of Thy grace in my heart, it may, day by day, grow and increase in me, until I am filled with all the fulness of God.

Thy mercy, O LORD, reacheth unto the heavens : and Thy faithfulness unto the clouds.

Thy righteousness standeth like the strong mountains : Thy judgments are like the great deep.

Thou, LORD, shalt save both man and beast ; how excellent is Thy mercy, O GOD : and the children of men shall put their trust under the shadow of Thy wings.

They shall be satisfied with the plenteousness of Thy house : and Thou shalt give them drink of Thy pleasures, as out of the river.

For with Thee is the Well of Life : and in Thy light shall we see light.

O continue forth Thy loving-kindness unto them that know Thee : and Thy righteousness unto them that are true of heart.

## **Thursday**

**AFTER SIXTEENTH SUNDAY.**

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**NOW WHEN HE CAME NIGH TO THE GATE OF THE CITY, BEHOLD,  
THERE WAS A DEAD MAN CARRIED OUT.**

**St. Luke, vii. 12.**

**B**LESSED be Thy Name, O Holy Spirit of God, Who dividest Thy gifts to every one as Thou pleasest, and workest all in all ! Be unto me a comforter in sorrow, a protector against sin, a guide in ignorance, a strengthener in all frailties, and a God to relieve all my wants. Be with me now, in this my meditation.

Behold our gracious Saviour accompanied by a band of faithful disciples, and followed by a multitude of people, attracted by His mighty deeds and the divine wisdom of His sayings. They approach the gate of a small walled city ; in the distance are the majestic heights of



Mount Tabor, which add grandeur to the scene. Approach with our blessed LORD, and behold, as they draw near to the city, the gates are thrown open, and a funeral procession slowly and solemnly issues forth : one figure, bending low in the depth of its affliction, walks by the bier : our blessed LORD, Who fears no pollution from the dead, which fear keeps back His followers, draws near and looks upon that mourner, who, in the agony of her desolation, hangs over all that remains of her last earthly hope. Approach, my soul, and gaze upon the dead ; cast aside, for a time, all other thoughts, and meditate upon death ; such an exercise is very profitable, for thou must one day die, and lie stretched on a bier like that young man.

Look upon that body, lately instinct with life and motion, now stretched to an unnatural length, pale, livid, pinched in feature, stiff, and frightful. Oh ! if death makes such a sudden and loathsome change in the young and beautiful, let me not attach myself to this perishing world, but consecrate myself to the love and service of that blessed Master Who never dies.

Let me consider that a person no sooner dies than the body begins to change and to corrupt,

**Thursday after Sixteenth Sunday. 151**

and shortly becomes insupportably offensive. Those who were most fondly attached to the living are anxious to put away their dead out of their sight. Six feet of earth contain all that was so loved and so loving, so prized and so admired; and if the grave were to be opened and the remains visited after a few days, what a sight of corruption would be there! Oh, why do I not remember what my composition is, and what I am quickly to come to? O dust and corruption, why wilt thou be proud?

But what am I to gather from these meditations? Even that I must make very small account of the beauty of the body, or of anything that death can take away. Let me turn my thoughts to my better part, by laying up immortal riches for my immortal soul, and procuring such ornaments of Christian virtues for her as may be out of the reach of death. But let me ever, at the same time, remember that my body is a temple of the HOLY GHOST; and although I may not be vain or proud of it, let me never dare to profane it by the slightest impurity of thought or action, of look or word; for although it be sown in corruption, yet it shall be raised in incorruption; though it be

sown in dishonour, it will be raised in glory ;  
it is sown a natural body, it will be raised a  
spiritual body.

O death, where is thy sting? O grave, where  
is thy victory? The sting of death is sin, and  
the strength of sin is the Law.

Thanks be to God, Which giveth us the vic-  
tory, through our Lord JESUS CHRIST.

**Friday**

**AFTER SIXTEENTH SUNDAY.**

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**AND WHEN THE LORD SAW HER, HE HAD COMPASSION ON  
HER, AND SAID UNTO HER, WEEP NOT.**

**St. Luke, vii. 13.**

**B**LESSED be Thy Name, O Holy Spirit of God, Who dividest Thy gifts to every one as Thou pleasest, and workest all in all! Be unto me a comforter in sorrow, a protector against sin, a guide in ignorance, a strengthener in all frailties, and a God to relieve all my wants. Be with me now, in this my meditation.

How tender, how loving, is our blessed LORD! He knew the desolate state of the widow; her husband gone, her son gone, and she left alone; and He had compassion on her. She spoke not; she could not contemplate the possibility of having her son restored to her; but she,

whose tears were her only entreaties, finds a Saviour; JESUS meets her; He touches the bier, and they who bare it stood still: "Young man, I say unto thee, Arise." Our LORD here works as GOD; He commands, and it is done. And he that was dead sat up, and began to speak. He, the Resurrection and the Life, brought back, at His word of command only, evident signs of vitality, motion and speech.

Let me first observe, that in this miracle our blessed LORD sanctifies human sorrow. He saw the widow's deep affliction, and He censured her not, but had compassion on her, saying, Weep not; as if He had said, Cease to weep for one as dead, whom you shall soon see rise again alive. And herein let me ever take comfort, when in the course of God's providence He sends affliction and bereavement to me. If I sorrow after a godly sort CHRIST will meet me; He will have compassion on me; and, although I cannot hope to see the dead raised to life, yet I shall have the blessed assurance that my dear ones rest in Him, and that when He has accomplished the number of His elect, they, and all the faithful departed, will have their perfect consummation and bliss, both in

body and soul, in His eternal and everlasting glory. What will then be the short remaining time of life upon earth? I shall feel it only as a passage to eternal bliss. I shall be only as the widow passing on after the dead. And when out of the gate of the city of this life, I shall meet JESUS, a great company will be with Him; He will stop; and oh! the joys of what shall come after—they are what I cannot conceive, and what I am yet unworthy to think upon.

O thou poor mourner, never be concerned for the afflictions of this life, if thou so walkest as to meet CHRIST when thou hast finished thy course. Walk therefore soberly, purely, and honestly; never swerve from the path in which thou art to meet thy LORD; and if thou cast thyself wholly upon His mercy, He will return thy soul unto thee again purified, washed, made clean, and thy weeping shall be turned into joy.

Even so come, LORD JESUS.

## Saturday

AFTER SIXTEENTH SUNDAY.

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GOD HATH VISITED HIS PEOPLE. — St. Luke, vii. 16.

**B**LESSED be Thy Name, O Holy Spirit of God, Who dividest Thy gifts to every one as Thou pleasest, and workest all in all! Be unto me a comforter in sorrow, a protector against sin, a guide in ignorance, a strengthener in all frailties, and a God to relieve all my wants. Be with me now, in this my meditation.

Blessed be the LORD GOD of Israel, for He hath visited and redeemed His people! The people at the gate of Nain had seen the dead raised unto life, and they saw in Him, Who performed this miracle, God. I often see the miracle performed; for whenever I see a humble and devout soul being daily built up and strengthened in love and good works, in self-

discipline and fervent prayer, I see in that person one who has been raised from the death of sin unto the life of righteousness ; and yet how little do I consider or give God thanks for having so visited us. How poorly do I study and follow the daily walk of our blessed LORD while on earth ; how little fruit do I gather from the consideration of the fact of His Incarnation ; how small account do I make of the poverty of His Nativity, His lying in the manger, His obedience to the law of circumcision ; how little do I value the precious Name, JESUS ! How do I pass over the passages of His infancy and youth, His desire of learning, His eagerness to enquire, His humility in obeying His parents ; how little account do I make of His holy Baptism ; of the appearance therein of the Trinity ; of His fasting ; His temptation ; His want, in that He had not where to lay His head ; of His hunger and thirst ; His weariness when He went about doing good ; His watchings and continuance in prayer ! How little do I endeavour to imitate His meek conversation, Who endured such contradiction of sinners ! Oh, how little have I profited by His patient endurance of insults, being called a Samaritan,



a glutton, a demoniac, a deceiver, put below Barabbas; how little have I profited by His sermons, conversations, intercessions, prayers, and the blessings conveyed by all the grace and loving kindness of His miracles; oh, how little have I brought before me the blessed reality of our dear Lord's having actually visited His people, and said, done, and suffered so much for me!

O my soul, endeavour, by thy more diligent study of the Scriptures, to keep JESUS always with thee. He hath visited His people; beseech Him to visit Thee with true compunction for sins past, and hearty desires for serving Him better for the time to come.

**Seventeenth Sunday after Trinity.**

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**I THEREFORE, THE PRISONER OF THE LORD, BESEECH YOU  
THAT YE WALK WORTHY OF THE VOCATION WHEREWITH  
YE ARE CALLED, WITH ALL LOWLINESS AND MEEKNESS.—  
Eph. iv. 1, 2.**

**D**ELIVER me, O God, from every evil spirit, and vouchsafe to give me of Thine own good Spirit. Vouchsafe to give me the spirit of fortitude; the spirit of temperance, and justice, and penitence; the spirit of wisdom, and understanding, and counsel; the spirit of knowledge, and piety, and fear of Thee; the spirit of peace, and patience, and benignity; the spirit of humility, sobriety, and chastity. Shew me Thy narrow path, and support me therein by Thine own mighty Arm, O Lord, my God, I humbly entreat Thee!

The vocation wherewith I am called is no other than that of being a member of CHRIST, a child of God, and an inheritor of the king-

dom of heaven. This is a glorious calling; a high and holy vocation! A member of CHRIST, one belonging to my dear Saviour, one of His own! A child of God: what, really a child of the Most High God? of the High and Holy One Who inhabiteth eternity? Can I be so near in relationship to CHRIST? Yea, He does indeed vouchsafe to be my elder Brother, and He will bring me to the foot of His Father's throne, and will give me a mansion in the heavens prepared for me from all eternity, if I walk worthy of this my vocation.

But who is this prisoner of the LORD, who thus recommends lowliness and meekness, as becoming the vocation of Christians? It is St. Paul; he, who in the commencement of his career, had persecuted the Church. At his feet the young men who stoned Stephen laid down their clothes; and yet he recommends meekness: he made havoc of the Church, and entered into the houses of the Christians, and committed the men and women to prison; yet he recommends meekness: he continued breathing out threatenings and slaughter; yet he recommends lowliness. The fierce nature of Paul shewed itself in these persecutions, before

the LORD converted him unto Himself: then behold what a change! Instead of threatenings, and persecutions, and anger, and fierceness, we find him recommending meekness and lowliness, long suffering and forbearance! This change must be wrought in every heart before it can walk worthy of the high vocation of a Christian. LORD, what wilt Thou have me do? The Holy Spirit answers, Walk worthy of thy vocation, in meekness and lowliness; follow the steps of the holy JESUS—He was meek and lowly of heart; follow Him in the holy way of the Cross; turn from no suffering because it is irksome to the body, and never shrink from being despised of men because of thy vocation; it is better to suffer here a little while in shame and sorrow, than to have an eternity of suffering hereafter. Take up thy cross, therefore, and follow JESUS. Let the recollection of His bitter pangs reconcile thee to the little thou wilt have to undergo before thou wilt have run thy race and finished Thy course.

And oh, entreat the LORD to give thee His grace, that thou mayst have strength to walk worthy of that high calling, wherein thou

hast a Saviour to intercede for thee, a Comforter to strengthen thee, and a hope laid up for thee, that thou mayst finally enter into an eternity of bliss. O God, my Saviour, I am called by Thy Name, I am a child of Thy grace, a sharer of the Covenant, an heir of Thy kingdom: grant me to walk worthy of this high vocation; cast down and utterly abolish in me the whole body of sin, and so build me up in Thy grace that I may continue Thine for ever. O LORD, hear my prayer, and hearken unto my petition. Thou that despisest not the sighings of the contrite heart, come unto me, and help me, Who with the FATHER and the HOLY GHOST livest and reignest for ever and ever.

**Monday**

**AFTER SEVENTEENTH SUNDAY.**

---

WITH ALL LOWLINESS AND MEKKNESS, WITH LONG-  
SUFFERING, FORBEARING ONE ANOTHER  
IN LOVE. — Eph. iv. 2.

**L**ORD, I pray Thee that Thy grace may always prevent and follow me, and make me continually to be given to all good works, through JESUS CHRIST our Lord.

The vocation wherewith I am called obliges me not only to walk humbly with my God, but also to take heed unto my conduct as regards my neighbour. I am set in the midst of many and great dangers. I cannot always stand upright. Meekness and lowliness must not degenerate into apathy and sluggishness, and long-suffering and forbearance must not exclude the necessity, which sometimes arises, of reproof and rebuking open and positive

misconduct. How far any private individual has a right to comment upon the conduct of others, or to censure it, may be a difficult point to determine; but I see clearly that meekness and lowliness ought to prevent my doing so on any private or personal grounds. In my intercourse with my neighbour I must put self out of sight as much as possible, and I must never resent or feel hurt at the slights and rudeness of others. Let me ever remember this in the daily round of domestic intercourse; and let long-suffering and forbearance mark every action. At the same time, a parent may not pass over the disrespect of a child; but he must not think of the insult to himself—he must punish in his child the breach of God's Law. The master may not disregard the insolence of a servant; with all meekness in his heart, and with all forbearance, he must administer suitable admonition, and he must point at the breach of God's Law.

Oh, how different a place would this world be, if we all acted with meekness and lowliness in all long-suffering and forbearance! Let me resolve from henceforth more earnestly to cultivate the Christian graces, and to carry out

**Monday after Seventeenth Sunday. 165**

the practise into my daily, hourly life and conversation.

At present, how sadly deficient am I in these respects ! When the smallest thing goes contrary to my wishes, how do I repine ; how ready am I to blame others — how easily provoked by their censure ! Oh, how poorly do I imitate the saints and martyrs of old, whose sufferings were borne with joy, whose glory was when they were most despised ! Persecuted on all sides, they blessed their God that they were counted worthy of such sufferings, and their only concern was for their enemies' sins. Oh, how I condemn my impatience, and bless Thy good providence, O my God, for putting me in the way to heaven. O grant me perseverance, that I may walk on, guided by Thy good Spirit, in meekness and lowliness, in long-suffering and forbearance. I beseech Thy goodness, O Lord, to fortify my weakness, and to put into me such courage, that I may count it a matter of rejoicing if I have to suffer shame for Thy most holy and blessed Name.



## Tuesday

AFTER SEVENTEENTH SUNDAY.

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ENDEAVOURING TO KEEP THE UNITY OF THE SPIRIT IN THE  
BOND OF PEACE.— Eph. iv. 3.

**L**ORD, I pray Thee that Thy grace may always prevent and follow me, and make me continually to be given to all good works, through JESUS CHRIST our LORD.

The vocation wherewith I am called is not an isolated and an individual duty, or set of duties; but Holy Scripture is always setting before me that I am in a social position; my duties lie with all the members of CHRIST, the children of God, and inheritors of the kingdom of heaven; we being many are one body in CHRIST, and every one members one of another. In our unity of membership we are likened to the human body. Each member sympathises and co-operates with the other,

**Tuesday after Seventeenth Sunday. 167**

and to each God has entrusted some gift to be used to His glory, and for the benefit of the body, so that the whole is full of action, life, and energy ; the whole grows together towards perfection, strengthened by the ministration of the Holy Spirit, and all is harmony, order, and perfect combination. Placed in this glorious society, how well ought I to watch my conduct towards my fellow members, walking orderly, soberly, seeking to benefit, as much as lies in my power, each individual, in all lowliness and humility ; avoiding giving offence, and seeing in each a fellow worker, together with Him our glorious Head, Whose ascension on high has secured such good gifts for men.

Now, let me remember to make this doctrine of CHRIST'S Church on earth a living and abiding reality in me, an excitement to extra exertion to working for the good of others, to attaining more personal holiness, and to increasing my love and the fervour of my devotion towards God.

I believe in the holy Catholic Church ; I am one of that communion : let me be very tender, very loving, towards others, my fellow members ; let me work for their good, let me esteem

them all before myself, and let me pay minute attention to all my social duties, so that I may be a living member of this holy Body. [*Here mention particular circumstances of social duties, whether as father, son, master, servant, rich or poor.*] And let me be always active in educating the young, that they may grow up living members, and also in lending my assistance in building up and strengthening those whose opportunities and means of improvement are small and few.

I believe in the holy Catholic Church: let me endeavour to purify myself from all evil passions, all imperfections, all defects of temper, and let me put on the whole armour of God, that I may, as a member of that Body, fight in the same great cause against sin, the world, and the devil; let me be constant in prayer for grace, for strength, for love; let me beg of God to bring me nearer to Himself, that I be no longer the unloving, cold, hard, creature that I have been; but, above all, let me frequent the House of God, where He more especially is present, where the Church sends up her petitions in words that have been used by saints and martyrs, and by the whole body

**Tuesday after Seventeenth Sunday. 169**

of the Church for ages past. There, in the temple of the LORD, fallen low before His footstool, I am joined with the whole body of CHRIST'S Church Militant here upon earth, in confessing our manifold sins and wickednesses, in beseeching Him to grant to His faithful people pardon and peace, and in joining with angels and archangels, and all the company of heaven in praising and lauding His glorious Name. In this manner, drawing near, each to the other, all to God, I earnestly believe that I shall grow in grace, and in the knowledge of the LORD JESUS; and in all humility I beseech Him, my most merciful Father, to grant that, walking in the vocation wherewith I am called, I may do so in lowliness and meekness, in all long-suffering and forbearance, and that I may keep the unity of the Spirit in the bond of peace.

## Wednesday

AFTER SEVENTEENTH SUNDAY.

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ONE LORD, ONE FAITH, ONE BAPTISM.

Eph. iv. 5.

**L**ORD, I pray Thee that Thy grace may always prevent and follow me, and make me continually to be given to all good works, through JESUS CHRIST our Lord.

Having yesterday considered the Body of CHRIST, kept together in the unity of the Spirit—many, as to the number of its members, but one as to the Spirit—let me to-day meditate upon the great Head of this Body, even CHRIST Himself, our only LORD, into Whose hand God the Father has committed all power, and all judgment, and Who now sitteth on the right hand of the Majesty on High.

He, our LORD, sitteth in His Body, in glory

### **Wednesday after Septuagesima Sunday. 171**

in heaven, in the place of honour and of power. There, in the ineffable glories of that blest place, He sits in the very Body in which He purchased the redemption of His members upon earth. I may meditate with devoutest reverence upon our dear LORD: there is comfort to the penitent to think that the glorious Head, now encircled with brightness and light ineffable, which was once crowned with a painful garland of thorns, is ever turned to the Father in intercession. The eyes which looked with rebuking pity on Peter, now look towards Him Who pardons transgression. The pierced hands, those precious wounds still remaining, are lifted in intercessions. But I may overpass the bounds of reverent awe in giving words to these meditations. I will desist, and will devoutly adore, where I might ignorantly transgress.

Our LORD is ever making intercession for His Body on earth. It is dear to Him; He purchased it with His most precious Blood; He watches over it with tender care, and sends down light to shew it His ways and direct it in His paths. He, Light of Light, sends the Light of His holy Spirit to lead it on through

the gloom of this world and of the valley of the shadow of death; and He sends down food,— He gives Himself to His faithful and penitent members, to give them strength and courage for their journey. This is a great mystery; but the Holy Spirit reveals it, and we humbly and thankfully receive it. The Cup of blessing which we bless, is it not the communion of the Blood of CHRIST? The Bread which we break, is it not the communion of the Body of CHRIST? For we being many, are one bread and one body — are all partakers of that one Bread. Oh, what a privilege, what an honour, to be thus joined with our LORD in this close and mystical union! How does our oneness of Faith and our common Baptism unite us in heavenly bonds each with the other; and all to that great and glorious Head Who, as He is God, is so immeasurably distant from us, but Who, as Man, has vouchsafed to be so interwoven and intertwined with us!

Let me pause here and humbly adore the immensity of that love which has done such great, such unspeakable things for us; may every knee bow low at His exalted Name, and every tongue confess His glory. When, O

**Wednesday after Seventeenth Sunday. 173**

Thou Finisher of our hopes, shall we behold Thy incomparable light — that Light which is Thy very self, O our God, Whom we shall then see face to face? O LORD, unite us speedily unto Thee, and in the meanwhile, O gracious LORD, the crown of all thy saints, and only expectation of Thy faithful servants, make us entertain our life with the comfort of this hope, and our hope with the assurance of Thy promises; make us every day more perfectly understand our own great duties and Thy infinite love. “Praise the LORD, O my soul, and forget not all His benefits.” *Amen.*



## Thursday

AFTER SEVENTEENTH SUNDAY.

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ONE LORD. — Eph. iv. 5.

**L**ORD, I pray Thee that Thy grace may always prevent and follow me, and make me continually to be given to all good works, through JESUS CHRIST our Lord.

Let me remember that the Church, the body of CHRIST, consisting of those joined together in one faith by one baptism, has endured for ages; many saints and servants of the LORD, who once belonged to the visible body of CHRIST on earth, are now passed out of sight; a part of the body is ever being built up silently and steadily in the unseen world, and is laid up until the great day when the body, purged and purified from all dross, and from the corruption contracted in the world, will be joined with its

### Thursday after Seventeenth Sunday. 175

great Head. They shall look on Him face to face; they shall see Him as He is; they shall be made like unto Him. Here is a comfort to lay to the wounded heart of the bereaved on earth. The loved one has passed out of sight; but if he be a lively stone he will be added to the building going on in heaven; one by one the members of the earthly body pass away; they are added to the heavenly body; and when the building is complete, then will be the end!

We have also communion with members of the body departed long since; we knew them not in the body, but they held the same faith, read the same Holy Book, received the same Sacraments, fought the same enemy under the same banner, had like afflictions with like consolations, similar trials, and similar deliverances. Are we not perfectly joined together? Do we not walk as it were hand in hand, though one hand is put down from on high, and the other is raised aloft? Yes, it is elevating to think of our communion with saints departed; may we walk worthy of being their fellow members.

But in order to have communion with any,

we must know them; the more intimately we are acquainted with an absent friend, the more we can be with him in spirit; we see, as it were, all he is doing, we know of what he is thinking. We wish to have communion with CHRIST our Head; we wish to realize to ourselves His present bodily presence in His Church, and His intercession for it. We must make ourselves more acquainted with Him. His bodily presence in heaven leads us to feel that by studying all that befel Him during His bodily presence on earth, shall draw ourselves up to Him, and become more conformed to His image.

Let me resolve from henceforth minutely to study all the life of our blessed LORD, as set forth in the Gospels; let me strive to become, as it were, acquainted with Him; let me kneel by Him in the manger, and seek Him in the Temple; let me stand by the river Jordan during His Baptism, and follow Him into the wilderness; let me treasure up the words which fell from His lips in His divine discourses, in His parables; let me stand with the multitudes beholding His miracles, and accompany Him with Peter, James, and John, to

**Thursday after Seventeenth Sunday. 177**

the mount of Transfiguration; let me stand by and see His tender love for His own, in the tears shed over Jerusalem; let me be with Him in the upper room, and see Him instituting that precious mystery of His Body and Blood; let me go over every word of His trial with devout reverence, and follow Him bearing the Cross, and hear His last words, and receive His bitter cry, and fall down at the foot of the Cross, crying, My LORD and my GOD!

## Friday

AFTER SEVENTEENTH SUNDAY.

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AND IT CAME TO PASS, AS HE WENT INTO THE HOUSE OF ONE  
OF THE CHIEF PHARISEES TO EAT BREAD ON THE  
SABBATH DAY, THAT THEY WATCHED HIM.

St. Luke, xiv. 1.

**L**ORD, I pray Thee that Thy grace may  
always prevent and follow me, and make  
me continually to be given to all good works,  
through JESUS CHRIST our Lord.

Although our LORD knew of the malice of  
the Pharisees, yet He became their guest, that  
He might, by His words and miracles, benefit  
those who were present.

The LORD of life entered the guest-chamber,  
and they watched Him: not to profit by His  
gracious words; not to treasure up His beha-  
viour as a pattern which was to serve them  
hereafter; but to see whether He acted in all  
points according to their pre-conceived notions

**Friday after Seventeenth Sunday. 179**

of right and wrong; whether He would do in all things as did the Jews. They, with their eyes blinded by unbelief, saw not the God standing before them; they "held all together and kept themselves close; and marked His steps that they might lay wait for His soul." Oh, what great irreverence, what awful blindness was this! I can imagine men looking up to the Lord; hanging upon all His words, and with adoring love looking at and treasuring up all His actions, so as to enable them to bring the picture of our dearest Master before their mind, when His bodily presence is taken away; but to watch Him with fierce eyes, and scowling brows, and to have scornful thoughts, and hatred in the heart against Him! it is too dreadful to think upon: oh, may neither I, nor any with whom I have to do, be guilty of this dreadful sin.

Watchfulness is a Christian duty: I must watch our blessed Saviour in all His words and works, as shewn forth in the gospels; I must watch unto prayer; I must watch my own heart, to detect in it all the beginnings of sin, in order to extirpate them; I must live in a constant state of watchfulness, going with

CHRIST into the banquet-hall, watching Him in all His words, in all His works, in His members, in the indications of God's providence; but I must not do so in the spirit of the Pharisees. I must put on the spirit of JESUS, Who has said, "Learn of Me, for I am meek and lowly of heart." In a spirit of humility and lowliness, therefore, must I watch; I must become as a little child, and in all simplicity watch the movements of my great Teacher; and I must act in the same spirit as respects my neighbour, "bearing all things, believing all things, hoping all things, enduring all things."

But it is possible that I may watch in a wrong sense; I may retire into myself, and form for myself such a narrow and strict code of behaviour, that, when I go abroad, I may watch to see whether all persons act up to my notions of what Christians ought to do; and if they do not exactly according to my model, I may think ill of them. In such a case as this, should I be acting as one of the members of our great Head ought to act? No! I must judge no man; enough have I to do in keeping up myself to the degree of watch-

**Friday after Seventeenth Sunday. 181**

fulness requisite for my high calling ; I cannot judge of the spiritual constitution, or the difficulties, or the drawbacks of others ; I cannot see their hearts ; and I must therefore never "watch" my brethren in order that I may censure or condemn them. Let me rather look at my own heart, and see there the need of vigilance and watchfulness, and then let me beg of my gracious Saviour grace to follow Him, if only afar off ; and, by watching His gracious steps, endeavour to order my goings in His paths.



## Saturday

AFTER SEVENTEENTH SUNDAY.

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WHICH OF YOU SHALL HAVE AN ASS OR AN OX FALLEN INTO  
A PIT, AND WILL NOT STRAIGHTWAY PULL HIM OUT  
ON THE SABBATH DAY!—St. Luke, xiv. 5.

**L**ORD, I pray Thee that Thy grace may always prevent and follow me, and make me continually to be given to all good works, through JESUS CHRIST our Lord.

The Pharisees watched our blessed LORD when He cured the dropsical man, as if He had done something contrary to the Law; but He knew their hearts, and rebuked them by asking the question, whether they would refrain from assisting even a brute creature, if it were for their own advantage, on the sabbath day. They held their peace, ashamed of their inconsistency. In the beginning, when God created

### **Saturday after Seventeenth Sunday. 183**

all things, He blessed the seventh day and sanctified it; how particularly, then, is it to be a day given up to good works. If my neighbour should stand in need of assistance, I may not refuse it on the sabbath day; though I may not seek to benefit myself temporally on a day specially sanctified and set apart for the improvement of the soul, and for forwarding the growth of grace therein. The sabbath is, to us, a type of that everlasting rest in the heavenly kingdom, where there shall be no more care and grief, and where sorrow and sighing shall flee away.

But the sabbath day is more still unto us, under the gospel; it is no longer on the seventh, but on the first day of the week. We give unto God the first of our days, because on it He ordained that CHRIST our Saviour should finish the work of our redemption and rise from the dead. On it the apostles, from the time of that glorious Resurrection, always met together for the purposes of public worship, and prayer, and praise; and so have handed down the custom to us, further sanctified, as it has been, by the descent of the

HOLY GHOST on this blessed first day of the week. What a day of high thoughts and holy aspirations ought the Christian sabbath to be! every hour of it sanctified by sacred recollections, from the first grey dawn in the morning until the eventide, when, if we have spent a holy and a profitable day in recollection of our own wants and of our Saviour's mercies, and in great love to all men, we may beg of Him, our blessed Saviour, to continue "to abide with us," for we have walked on our course until the days of our life are far spent, and the night is at hand: we have therefore great need of His gracious help, for without Him we can do nothing.

Bless the LORD, O my soul, for the privileges and blessings of this day of sacred rest; and be not content to barely thank Him in words, but shew forth thy praise by doing His will on His holy day. Be constant in His holy Temple; and give all over whom thou hast power, or those whom thou canst influence, the opportunity of attending likewise; give thyself up to the concerns of thy soul, or to spiritual works of mercy, during the intervals of public wor-

**Saturday after Seventeenth Sunday. 185**

ship; and if thou hast the privilege of joining in those high and holy mysteries which convey grace and strength to thee, seek in them that more perfect union with thy Saviour, and beg of Him to abide with thee, and not to leave thee nor forsake thee. Then, when the sacred day is past, thou wilt return to thy labours with renewed strength, to bear what the Lord shall see fit to prepare thee for that eternal Sabbath, when "God will dwell with His people, and shall be with them and be their God."

I was glad when they said unto me: We will go into the House of the Lord.

Our feet shall stand in thy gates: O Jerusalem.

Jerusalem is built as a city: that is at unity in itself.

For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.

For there is the seat of judgment: even the seat of the house of David.

O pray for the peace of Jerusalem: they shall prosper that love Thee.

Peace be within Thy walls : and plenteousness within Thy palaces.

For my brethren and companions' sake : I will wish thee prosperity.

Yea, because of the House of the LORD our God : I will seek to do thee good.

**Eighteenth Sunday after Trinity.**

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I THANK MY GOD ALWAYS ON YOUR BEHALF, FOR THE GRACE  
OF GOD WHICH IS GIVEN YOU BY JESUS CHRIST.

1 Cor. i. 4.

**O** HOLY Spirit of grace, help my infirmities, that I may fix my thoughts on my duties, and that I may serve Thee now and always both in heart, and mind.

Let me first consider that, in this passage, St. Paul gives me a model of true piety, which consists, not only in returning our God and Father continual thanks for the graces and favours He bestows upon ourselves, but also for those that He imparts to others.

Let me next consider how far I am from practically acknowledging, and returning thanks, for the graces bestowed upon others, and even how backward I am in thankfulness for those which are fallen to my share.

My whole life has been a continual train of

favours; every moment is marked by some fresh instance of God's mercy; and yet, for so many mercies, have I often seriously *felt* gratitude and returned thanks? As every moment is signalized by some favour, so ought every moment to be consecrated to acts of gratitude. But I have sinned in forgetting these mercies; I have sinned in the midst of these mercies; and if God continues to pour His benefits upon me, I owe them to His bounty, and not to my deserts.

In my intercourse with others, how little do I notice their spiritual growth, their increase of grace, their blessings, in order to thank God for them! I know (in part) what it took to redeem their souls; I know they are precious in the sight of God; and yet how little interest do I take in their spiritual concerns, in comparison with their temporal ones! Oh, when shall I look at each of my brethren as an immortal soul, treading the same path as I am treading? when shall I look with the same interest upon the spiritual career of each individual, as persons do upon a race, where the manner of running shews from the beginning who is likely first to attain the goal?

But let me consider that, under the circumstances in which I am placed, I cannot move from my dwelling without meeting crowds of persons, each bearing the impress of the Royal Image, though in some the mark may be nearly worn away. Each of these persons has a soul to be saved—an immortal soul; in some it is but too plain to be seen, that that soul is fast going towards perdition; but there are various degrees of appearance, from the most degraded, to the high-spirited, well-clad, well-fed rich man, who is going about seeking amusement, rather than business. There is the busy trader, and the listless idler; the gay youth, and the crushed and depressed mendicant; there is the rich old man, full of infirmities, riding in his chariot, and the sturdy mechanic, full of health and vigour, going about his hard daily labour: all these, and many others of different grades and characters, I daily pass; they have all souls; but I cannot give thanks for the growth of grace in them; I know nothing of them; but I have a powerful weapon, to wield in behalf of those who care not to fight for themselves. I can assist the efforts of others; I can pray for them; and



this must be an especial duty to all who live in great towns, to pray for those who live around them, to penetrate, as it were, with the arm of prayer, into the dense mass of sin and misery around us, to be spiritually with the poor and afflicted, the destitute, the dying, in all their struggles.

O my God, I will pray, and that instantly, and Thou wilt hear my voice. I will pray Thee to strengthen the feeble knees, and to lift up the hands that hang down; I will pray Thee to convert the unconverted, to defend the fatherless and widow, and to see that those who are in need and necessity have right. And, O my God, I *can* thank Thee that Thou hast sent out Thy light and truth, and that there is a chosen band being built up surely and steadily though silently, of whom I may, in gratitude for their example, and in admiration of Thy goodness manifested in them, say with St. Paul: "I thank God always in your behalf, for the grace of God which is given you by CHRIST JESUS."

## Monday

AFTER EIGHTEENTH SUNDAY.

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JESUS SAID UNTO HIM, THOU SHALT LOVE THE LORD THY  
GOD WITH ALL THY HEART, AND WITH ALL THY SOUL,  
AND WITH ALL THY MIND.—St. Matt. xxii. 37.

**O** HOLY Spirit of grace, help my infirmities, that I may fix my thoughts on my duties, and that I may serve Thee now and always, both in heart and mind.

How am I to withstand the temptations of the world, the flesh, and the devil? It is a great—a solemn question, and one which I desire to answer candidly, and to examine honestly, so that no vain illusions, no deceits from my own heart, may blind me, as the lawyer was blinded, when he asked JESUS, Which was the great commandment in the law.

O my God, may I never tempt Thee by asking questions in a captious and perverse spirit;

may I receive Thy precepts as a little child, in all simplicity, and endeavour to walk on by the kindly light of Thy blessed Spirit.

To withstand the temptations of the world, the flesh, and the devil, I must follow the only God with a pure heart and mind. The love of God must occupy me, heart, soul, and mind; and then will He quicken me with His Holy Spirit, and give me power to fight successfully against my spiritual foes.

To love God with all the heart, is to seek Him, to cleave to Him, and rest in Him alone, for His own sake; and to seek, cleave unto, and take pleasure in nothing but only so far as it is conformable to His Will, as it may be referred to His glory or be useful to my own salvation, to that of my neighbour, or to the good of this Church.

There should be no thoughts or designs in the mind; no desires or motives in the will; no business or actions in the life but what have the love of God for the first cause, His law for the rule, and His glory for the end. Oh, how poorly have I obeyed this first and greatest commandment! I desire to fulfil it better for the time to come; I know how great

**Monday after Eighteenth Sunday. 193**

and how good God is; why, oh why does not my whole self cling to Him and adore Him? and why am I not more entirely filled with Him, and satisfied by His heavenly pleasures? Is it not also a higher inducement to love God, that my dearest Saviour, He Who, having satisfied divine justice, is continually pleading for divine mercy, says unto me, "Thou shalt love the LORD thy God." Thou hast said it, gracious Saviour; behold my heart, I am willing, ready to obey; but I am weak, I cannot raise myself high enough to love God as He ought to be loved; raise me by Thy Spirit, quicken me by Thy grace, give me clean hands and a pure heart, and then let me see and know Thee in all Thy works; may I always have before my eyes the worship I owe to my God; and may I consecrate the days of my pilgrimage to His love and service. *Amen.*

## Tuesday

AFTER EIGHTEENTH SUNDAY.

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THOU SHALT LOVE THE LORD THY GOD WITH ALL THY  
HEART. — St. Matt. xxii. 37.

**O** HOLY Spirit of grace, help my infirmities, that I may fix my thoughts on my duties, and that I may serve Thee now and always, both in heart and mind.

Let me consider that the first sacrifice which divine love calls for, by this first and greatest commandment, is that of the heart. My son, give me thy heart, says Holy Scripture; and this sacrifice must be of the whole heart — “a whole burnt offering unto the LORD.” This sacrifice must first be slain, that is, must die to itself and to all its disorderly affections, by mortification and self-denial; and so be laid upon God’s altar, to be wholly dedicated and given up to Him.

**Tuesday after Eighteenth Sunday. 195**

How just, how reasonable, how necessary is it, that I should love God with all my heart, so as to give no part of it away from Him, to Whom it belongs by every possible title.

He made my heart for Himself, to be the eternal seat and living temple of His love ; and He has implanted in it a certain longing after Him, together with a capability of loving, which nothing less than God can fill or satisfy.

He has given His only-begotten Son to shed His most precious Blood to purchase my heart, and to cleanse it for Himself, and to fill it with His love. It has been solemnly dedicated, sanctified, and consecrated to Him at Baptism ; He has sent His holy Spirit to take possession of it, to make it a holy temple unto Himself. Oh, how can I try to alienate from God, what belongs to Him on so many and just titles ? Let me give Him what is His without reserve ; it would be sacrilege to divert any part of this small heart from the great Lord of heaven and earth.

But God will not admit a divided heart ; He will not suffer a rival in His kingdom, a partner on His Throne, an idol in His Temple. Our God is a jealous God ; and therefore, if I

give myself to other love, I shall lose His, and drive Him from me. What wouldst thou, O my soul, associate with God in thy heart? Is it worldly pride? or earthly affections? or a little secret sin? or an evil habit? or, is it some earthly darling that thou canst not dislodge from thy heart? Thou must, nevertheless, do so: the place is all too narrow for two guests: thou must either part with the creature or the Creator. Be assured that thou lovest God too little, if thou love anything with Him that thou lovest not *in* Him, for His sake, and in subordination to Him.

O LORD, grant that I may love my friend in Thee, and my enemy (if I have any) for Thy sake. O let no love of creatures occupy my heart; but let it be wholly and entirely Thine.

## Wednesday after Eighteenth Sunday. 197

### Wednesday

AFTER EIGHTEENTH SUNDAY.

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WITH ALL THY SOUL.—St. Matt. xxii. 37.

**O** HOLY Spirit of grace, help my infirmities, that I may fix my thoughts on my duties, and that I may serve Thee now and always, both in heart and mind.

Let me remember that I am not only to love God with my whole heart, that is, with all my affections, but also with my whole soul, that is, by applying all the powers of my soul to the love and in the service of Him Who made it after His image. Bring, then, my soul, bring all thy powers to God, and oblige them all to bow down to this divine law of love, and ardently to embrace its happy service, which will ennoble and elevate them all. Oh, let thy understanding be enlightened by the rays of its brightness into the ways of truth. The light



of divine love will expel the dark mists raised by self-love, which so often overload thee, and cause thee to stray. Let every word, every action, every desire, be guided by this heavenly charity. O blessed kingdom of divine love, when wilt thou come to me, and take full possession of my soul? But I must remember, that as the will is that ruling power of the soul, which is the proper seat of divine love, so it is the will, amongst all the powers of the soul, that ought in a special manner to be dedicated to divine love.

The will ever has good for the object of her love, so as not to be able to love or embrace anything, but under the form and appearance, at least, of good. God alone is the true and sovereign good, and He alone can satisfy the inbred appetite she has for good. For in all other pleasures or satisfactions there is dissatisfaction and emptiness; but in the love of God there is full and true happiness. Therefore, for His sake, and because He is infinitely good, as well for the soul's sake, and because He is the only true and sovereign good, it ought to be given up wholly and entirely to this heavenly love. O may my will make a

### **Wednesday after Eighteenth Sunday. 199**

constant sacrifice of all its liberty and property to the all-wise, the all-powerful, and ever-loving will of God.

O my blessed Saviour, in contemplating this self-resignation, how does Thy divine example come before me! Thou didst devote Thyself wholly to do Thy Father's will; Thou hast said, "Lo! I come. In the volume of the Book it is written of Me, that I should fulfil Thy will, O my God: I am content to do it." Thy Father's will was the continual object of Thy love. Thou didst and saidst all in accordance with it, and at last Thou didst lay down Thy life for the love of it.

And, O my soul, thou comest into this world to do the will of thy God: to this end was existence given thee; art thou content to do it? Oh, take heed, if thy will fall from this obedience to the will of God and of His holy Law, thy name be blotted out of the Book of Life, and thou be cast out from the love of God.

Delay not, but dedicate thyself wholly to God; make over thy will to Him; and desire to do nothing but in His service and to His glory.

## Thursday

AFTER EIGHTEENTH SUNDAY.

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WITH ALL THY MIND. — St. Matt. xxii. 37.

**O** HOLY Spirit of grace, help my infirmities, that I may fix my thoughts on my duties, and that I may serve Thee now and always, both in heart and mind.

My mind must also be consecrated to the love of God. The mind is the seat of thought, consideration, meditation, and recollection; God must be the object of all these. Therefore to love God with all my mind, is to have my thoughts ever turned towards Him, to consider Him, to meditate upon Him, upon His truth, His attributes, His glory, upon all that helps the soul to Him and brings me to His feet.

This love of the whole mind was required of all the servants of God under the old Law:

**Thursday after Eighteenth Sunday. 201**

Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might; and these words shall be in thine heart, and thou shalt teach them to thy children, and shall talk of them when thou sittest in the house, and when thou walkest by the way; and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine head, and they shall be as frontlets between thine eyes.

See, my soul, how strongly God inculcates the perpetual remembrance of Him and His divine Law, but more especially of the divine commandment of love, which is the fulfilling of the Law. How reasonable and just it is that I should love God with all my mind, by ever remembering and thinking on Him. He always remembers and thinks on me; His eye is ever upon me: and shall I refuse Him the place He requires in my mind, or can I put Him off with less than the whole of it?

Oh, may I never be so wretched, so ungrateful, so wicked, as to suffer any empty toy, any roving imagination, any worldly care, any vain amusement to take the place in my mind which ought to be occupied by Him. I must

be thinking all day; why, then, not occupy my thoughts with the noble, profitable, elevating, enlivening subject of our God, and of all that He has done for me?

O fix my thoughts with Thee, O God; take up my treasure with Thee into heaven, and where that is, there shall I, heart, soul, and mind, be also.

## Friday

### AFTER EIGHTEENTH SUNDAY.

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THOU SHALT LOVE THE LORD THY GOD WITH ALL THY  
HEART, AND WITH ALL THY SOUL, AND WITH ALL  
THY MIND. — St. Matt. xxii. 37.

**O** HOLY Spirit of grace, help my infirmities, that I may fix my thoughts on my duties, and that I may serve Thee now and always, both in heart and mind.

One of the great objects to be aimed at, when in any degree I have attained the love of God, is to maintain a constant sense of His Presence. I know that God is everywhere; I acknowledge that I cannot flee from His Presence; that if I ascend up to heaven he is there, if I go down to hell, He is there also; if I take the wings of the morning and remain in the uttermost parts of the sea, even there also His hand shall lead me and His right

hand shall hold me: yet I never so perfectly realize the Divine Presence as to feel penetrated with the sense of it; in fact, as I review my past life, I fear that I have lived almost in practical unbelief of it. As I seek to increase in love to God, so must my sense of His Presence increase upon me. As I am to love my God with all my heart and with all my mind, so must the exercise of His Presence be performed, partly by the understanding, and partly by the will; for as the blessed in heaven are eternally employed about God, partly by the contemplation of His infinite perfections, and by the vision of His ineffable glory, which belongs to the understanding, and partly by love and fruition, which belong to the will, so that they are eternally happy in the enjoyment of this sovereign good, and eternally united both by will and understanding to the source of all happiness; so I, and all His servants here on earth, ought to apply our souls in both these ways to God, so that He, and love to Him, may be the sole, engrossing, and occupying employment of heart, soul, and mind, as is intimated by our blessed Lord, when He uses the word *all*. And this is

**Friday after Eighteenth Sunday. 205**

effected by the exercise of the Divine Presence, which employs the understanding in the thought and remembrance of Him, by means of a lively faith, and sense of His being always with us and within us; and entertains the heart and affections with Him, by continually turning it towards Him, by aspirations of love, by oblations of our whole selves to Him; and by longing desires for perfect union with Him.

In order to learn and to practise this heavenly exercise of the presence of God, I must entirely put away dissipation of mind, too much carefulness for the things of this world, and undue affection for any creatures; if any of these things carry away the mind, God will be forgotten. I must then banish dissipation of thought by continual recollection; I must overcome worldly solicitude by faith and confidence in God, and by conformity to His will; and I must correct excess of earthly affection, by turning from the creature to God.

O my soul, strive always to be with Him, Who is always with thee; walk as in His sight, making a conscience of thy ways; and let thy moderation be known unto all men,



“seeing that the LORD is at hand.” Then count thyself as most happy and most favoured when, alone with thy God, thou feelest thyself rise towards Him, and being filled with the sense of His Presence, thou art elevated to more perfect love and adoration of Him.



## Saturday

AFTER EIGHTEENTH SUNDAY.

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THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.  
St. Matt. xxii. 39.

**O** HOLY Spirit of grace, help my infirmities, that I may fix my thoughts on my duties, and that I may serve Thee now and always, both in heart and mind.

If I were to love my neighbour as I *ought* to love myself, my love would be little better than the pitying scorn with which a person is regarded, who, in the midday light, stumbles against every obstacle in his path. But I must look into myself, and see how far the love I bear to myself ought to carry me; and just so far may I love my neighbour.

In common with brute creatures, I have the sort of self-love which is called the instinct of self-preservation. But it is of a higher faculty

that I must now think,—the reasoning faculty, which takes an estimate, whether right or wrong, of the character of self, and of those with whom we have to do. This, in some senses, can never be a just estimate; for, although I must know more evil of myself than I can know of any one else, yet my self-love will prompt me to make excuses for myself that I should not make for my neighbour; and therefore I must be very careful of acting upon such a private balance of good and evil as I have set up in my own mind. I must never do to others anything which, under the same circumstances, I would not have done to myself,—this is the broad practical rule; but it requires honesty of mind to carry it out. There must be a thorough self-knowledge, an entire sifting of feelings and motives, and a determined will to act up to the commandment of our blessed Lord; because self-love will always be ready to creep in and suggest its excuses and its plausible reasons for acting more leniently and favourably to self than to my neighbour.

Let me endeavour to avoid the habit of looking into and criticising the actions and

### Saturday after Eighteenth Sunday. 209

motives of others ; I have no business with their motives ; therefore let me look at them simply as they appear outwardly, and believe in all simplicity that they are right and honest, until such proof to the contrary is forced upon me that I must then lift up my testimony to assert moral and religious truth.

Of course I must act differently if I am so placed as to be obliged to notice the actions of others ; then must come into full force the rule, Do as you would be done by ; and as I should have a right to expect to be dealt with, so let me deal with my neighbour.

But to one who endeavours to fulfil the first and greatest commandment, the second will come easily and naturally. How can a heart, filled with love to God, but love, for His sake, all His creatures ? How can a soul, set upon its Maker and Redeemer, but love all those who are the purchase of the precious Blood of the immaculate Lamb ? How can a mind, wholly raised in love to its Sanctifier and its Lord, think evil of any who are in the same fellowship ?

O God, Who hast taught me that all my

doings without charity are nothing worth, send down Thy Holy Ghost, and pour into my heart that most excellent gift of charity — the very bond of peace and of all virtues — without which whosoever liveth is counted dead before Thee. Oh, let my love to my neighbour be as that of myself; let nothing provoke me to hate or despise him; but, from his infirmities and defects, let me more clearly see into my own, and consider that I am liable to, and partaker of, the same human frailty.

Oh, give me this most excellent gift, I beseech Thee, for His sake, Who was the very pattern and example of all charity, Thy Son JESUS CHRIST our Lord.

## Nineteenth Sunday after Trinity.

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HAVING THE UNDERSTANDING DARKENED, BEING ALIENATED  
FROM THE LIFE OF GOD THROUGH THE IGNORANCE  
THAT IS IN THEM, BECAUSE OF THE BLIND-  
NESS OF THEIR HEART.—Eph. iv. 18.

**O** LORD God, be with me, I beseech Thee, in this my meditation; open mine eyes that I may see the wondrous things of Thy Law, and send Thy holy Spirit to guide me into all truth, through JESUS CHRIST our Lord.

St. Paul warns his Ephesian converts not to do as other Gentiles, who, being puffed up by vanity, rely not on the Holy Spirit for guidance, and are therefore punished by having their understandings darkened, so that they are separated from the life of God through ignorance, and thence they are afflicted with blindness of heart.

Let me consider whether I am in danger of

falling into this dreadful error ; it begins in vanity, in relying on self, in putting not the whole trust in God, in not praying for His holy Spirit to direct and rule the heart.

It goes on to having the understanding darkened, so that we walk on without direction, without guide ; the heart becomes blind ; we see none of the things belonging to the Spirit ; God is hidden from us ; we know not Jesus ; we are strangers to the covenant and promises ; we finally become alienated from God ; we are put away from Him ; we are His children no longer, having forfeited His promises, sinned away His grace, and are going down to perdition. Oh, may God in His great mercy keep me from so dreadful a state ! May I walk before Him humbly, trusting nothing to myself or to my own judgments, but submitting myself to His guidance in all things !

Let me now consider how to avoid falling into the wretchedness of a life alienated from God. To keep off vanity, let me seek to know myself by daily self-examination ; and if I catch myself indulging in any vain feelings or imaginations, let me cast over in my mind my

faults, my infirmities; let me imagine myself telling out aloud my vain thoughts, and then I shall perceive how worthy of shame they are.

But this is not enough: I am not sufficient of myself to do anything as of myself; I must seek assistance from God in prayer; I must call upon Him humbly and earnestly; I must seek the grace of His blessed Spirit to assist my humble endeavours; I must beseech His aid in enlightening my mind to read the Holy Scriptures to my profit; I must seek closer union with my Saviour in the blessed Sacrament of His Body and Blood; and as the more I know, the more I shall bewail my ignorance—the more I shall feel myself to be poor and miserable, and blind, and naked, so the more earnestly I shall seek unto my God to clothe me with the robe of righteousness; and I shall walk daily closer to my God, feeling that in all other ways there is nothing but ignorance, and blindness, and darkness.

O my God, my All! let me, I beseech Thee, live close to Thee; let me rely on Thee solely



and entirely, to lead me in the way wherein I should go: without Thee I am not able to please Thee; give me Thy holy Spirit to guide me, and to direct my heart in all things to obey Thy blessed will, through my holy Saviour and Redeemer JESUS CHRIST.

**Monday**

**AFTER NINETEENTH SUNDAY.**

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**AND THAT YE PUT ON THE NEW MAN, WHICH AFTER GOD IS  
CREATED IN RIGHTEOUSNESS AND TRUE HOLINESS.**

**Eph. iv. 24.**

**O** LORD God, be with me, I beseech Thee, in this my meditation; open mine eyes that I may see the wondrous things of Thy Law, and send Thy Holy Spirit to guide me into all truth, through JESUS CHRIST our Lord.

How have I learned CHRIST? Let me ask myself this question; for if I practically know the truth as it is in JESUS, a great change is to be wrought in me, and, indeed is continually going on in me. I came into the world a sinful creature; the taint of Adam's transgression infected me, and I was altogether corrupt, having no power to do anything good. By Baptism the good seed of the Spirit was planted in me;

but, like other seed, if it had not been cultivated and watered and tended, it would have brought forth no fruit, and I should have gone on being continually strengthened in my original corruption. But, blessed be God, I was born the child of careful parents, and in a happy land, where the glorious Truth as it is in Jesus is proclaimed on all sides.

I remember the trouble that it took when in childhood my will had to be subdued, my habits had to be formed, my passions had to be quelled, the spirit of lying had to be quenched. Oh, how tenaciously did the old man adhere to me; how hard was it to subdue the old self, which is corrupt according to the deceitful lusts! All this went on without my will, and I knew not that the beginning of a great work had commenced in my soul. I came to years of discretion; and gradually, as the light dawned upon me, I saw what I *was*, what I *ought* to be; the wonders of Redemption flashed a bright light into my soul, and I saw that I was naked — unclothed in part, of the old robe, the filthy garments of my corrupt nature, but the robe of righteousness not put on. Thanks to my training, I knew how to proceed in this great

**Monday after Nineteenth Sunday. 217**

work ; still the old man struggled to retain the filthy rags, and the robe of righteousness hung as it were out of my reach ; and now how does it fare with me ? The contest is going on, the old self is not entirely put under ; and I have to keep a constant guard, lest it should even now get the upper hand. When I am angry, the old man prompts me to give way to the passion ; but the new man points to the meek and lowly One, and I know that I must struggle against it. The old man recommends revenge ; the new man says, that if mine enemy trespass against me seventy times seven, I must forgive him. Lying is of the old man ; but the new man must speak the truth with his neighbour. Indulgence of the senses is allowed by the old man ; but "Deny thyself" is the motto of the new man.

O my soul, thou art come to a sense of what thou hast to do. If the will be brought into subjection, all will go well, and God will accept thee according to what thou hast, and not according to what thou hast not : follow thy Saviour, and beseech Him to clothe thee with His righteousness ; give thyself up to Him in all holy fear and obedience ; and thou wilt see

that, as thy evil inclinations one by one decrease, thy love for holiness and true righteousness, thy adoration of thy Saviour, will increase; thou wilt long to be more perfectly united with Him, to have done with the troublesome warfare between the old and new man; and to enter into that rest where, clothed with white raiment, the saints are evermore rejoicing round the Throne of the glorious Majesty on high.

## Tuesday

AFTER NINETEENTH SUNDAY.

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BE YE ANGRY, AND SIN NOT.—Eph. iv. 26.

**O** LORD God, be with me, I beseech Thee, in this my meditation; open mine eyes that I may see the wondrous things of Thy Law, and send Thy holy Spirit to guide me into all truth, through JESUS CHRIST our Lord.

It does not need follow, that when I am angry I commit sin. Our blessed LORD and Saviour, when He healed the man with the withered hand on the sabbath-day, looked on those who found fault with Him “with anger;” yet He was without sin. Anger is justly kindled against those who sin against the laws of God or of man; it becomes sinful when it begets a desire of revenge, and would inflict punishment from private and personal feelings: whereas, just anger only seeks to punish

of the Lord's prayer, "Deliver us from evil," by going from the company, or by keeping silence.

If thou canst subdue the enemy, thou hast gained a victory, O my soul; but if thou fallest, humble thyself to the dust; beseech forgiveness; thou hast committed a great sin. Well is it for thee that thy merciful Saviour ever liveth to make intercession for thee.

O LORD, Who art a God ready to pardon, slow to anger, and of great kindness, remove from me all occasions and effects of causeless and immoderate anger—all pride and prejudice, and too much concern for the things of this world—all intemperate speeches and indecent passions.

Give me, O God, a mild and peaceable, a meek and an humble spirit, that, remembering my own infirmities, I may bear with those of others; that I may think lowly of myself, and not be angry when others think lowly of me; that I may be patient towards all men, gentle and easy to be entreated, that God for CHRIST's sake may be so towards me. *Amen.*

## **Wednesday**

**AFTER NINETEENTH SUNDAY.**

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**WORKING WITH HIS HANDS THE THING WHICH IS GOOD.**

**Eph. iv. 28.**

**O** LORD God, be with me, I beseech Thee, in this my meditation; open mine eyes that I may see the wondrous things of Thy Law, and send Thy holy Spirit to guide me into all truth, through **JESUS CHRIST** our Lord.

St. Paul mentions working with the hands as a way of leading a holy life. He himself worked at a laborious trade, that he might be burdensome to none; and he exhorts his followers to work with quietness, and to eat their own bread, adding, "Be not weary in well doing."

The habit of my mind is to consider my work, or worldly business, as a hinderance to



my spiritual advancement; and I hear others speak as if they felt the same.

My work is (            ); and those whose business is to exercise hospitality to all sorts of persons, and to mix in the world, feel it a hinderance; those who are employed in business find that a hinderance; working in a factory is found a hinderance; in fact all worldly business is found to be full of hinderances to spiritual advancement. But besides these there are other things which we make hinderances. A child finds his obedience to his parents a hinderance; servants find that dutiful service to their masters is a hinderance; some even say that following the rules of the Church hinders their rise in spiritual religion. These things ought not so to be. I must be quite sure that if my duty, worldly, laborious, irksome, as it may be, is a hinderance to my soul, I am, some how or other, in a grievous error; there is something wrong within; and the same I should say of any calling whatever, supposing, of course, that it is honest, and not contrary to God's known Laws. My business is (            ), and I am aware that it necessarily engrosses most of my thoughts during the whole of the

day. Let me consider how I can best dispose it, that God's holy Spirit may in this, as in all things else, direct and rule my heart.

I know the time my work is to begin in the morning. I may rise so as to have time for a quiet, recollected consideration of what is before me; I may think on what is likely to happen during the day, and endeavour to strengthen myself against the temptations likely to arise. Still I know not what is going to happen, and this uncertainty itself is very profitable to me, for it makes me throw myself entirely upon God, hoping for His mercy, seeking His guidance, and the strength and support of His Spirit.

I can offer my morning sacrifice of prayer and supplication, making known my wishes and wants to God, shewing Him all my wounds, seeking unto Him for pardon and peace; and I may conclude by saying, Behold me, O LORD, I am Thy servant going forth to do my duty in that work to which Thou hast called me; Thou knowest how fully it occupies me; I desire, then, to offer it, as well as myself, unto Thee, beseeching Thee to guard what is Thine with Thy fatherly care;

keep me unblameable this day, O LORD, in thought, word, and deed; and give me such recollection of spirit that at any moment, which is free from work or care, I may lift up my soul in humble adoration of Thy infinite power and goodness.

If no other opportunity should offer during the day, I shall at least have a few moments before retiring at night; a solemn half hour to remember the events of the day, to bewail sins past, and to pray against evil to come. This offering of the work of the hands to God will sanctify the busiest life; for how diligent shall I be if I feel that my work belongs to no earthly master, but to my heavenly Father, Whose mercy is over all His works!

O my soul, keep thyself in this spirit; murmur not at thy worldly vocation; but determine to offer unto God of that which has cost thee pains and labour, and above all, the mortification of thy will.

O God of holiness and of purity, communicate to my soul as great a measure of holiness and purity as I am able to attain during the present life. Guide me into all the duties of

**Wednesday after Nineteenth Sunday. 227**

a holy and religious life; and whatever Thou hast commanded me to do, which relates to Thy worship, or to my duty to my neighbour, give me grace to practise it constantly and punctually.

O that I might be holy as Thou art holy, pure as Thou art pure, and be found unblameable at the great day of the appearance of Thy Son JESUS CHRIST. *Amen.*

## Thursday

AFTER NINETEENTH SUNDAY.

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LET NO CORRUPT COMMUNICATION PROCEED OUT OF YOUR  
MOUTH. — Eph. iv. 29.

**O** LORD God, be with me, I beseech Thee, in this my meditation; open mine eyes that I may see the wondrous things of Thy Law, and send Thy holy Spirit to guide me into all truth, through JESUS CHRIST our Lord.

What a fruitful source of evil is the tongue! I know this from sad experience; for I have many times been guilty both of using too many words, of saying what I ought not to say, and, above all, of saying what was not strictly in accordance with my thoughts.

Let me remember that I am always saying or doing something, which either benefits or injures my neighbour, or carries my soul nearer to heaven or to hell.

**Thursday after Nineteenth Sunday. 229**

Let me remember that I am always in the presence of the Most High God; ever moving onwards, either to reward or punishment: in affairs of the soul there is no standing still; I must be either going backwards or forwards.

Let me remember, that for every *idle* word I shall have to give account before the judgment seat of CHRIST.

Recollecting all this, how sadly have I erred in my communications with others; how very little have my thoughts been recollected in my conversations; how entirely have I forgotten that I ought to speak that which will be good to the use of edifying; how has it been my wish to say what would please or flatter those with whom I have conversed; how often have I used unreal words — words that have gone beyond my thoughts; how have I used light words in speaking of others! Oh, may I never again hear, never repeat with pleasure, such things as may dishonour God, hurt my own character, or injure my neighbour. May I always remember, that I do good or harm to others by the manner of my conversation; I either confirm them in sin, or awaken them to piety.

Let me then resolve from henceforth to set a guard upon my mouth, and to keep the door of my lips. Let me never be ashamed to speak of God and of His Law. Oh, may that good Spirit Which appeared in the likeness of tongues of fire, warm my heart and direct my thoughts !

Grant, O God, that I may delight in Thy Law, that my conversation may be truly Christian.

Set a watch, O LORD, before my mouth, and keep the door of my lips.

O Holy Spirit of grace, enable me to overcome the shame of a degenerate age, which will hear nothing with delight but what concerns this world. Oh, touch my heart with the true love of God, the excellencies of His Laws, the pleasantness of His service, and the wonders of His providences, that so, my heart being full of Him, my tongue may speak sweetly of His praises. Grant this for JESUS CHRIST's sake. *Amen.*

## Friday

AFTER NINETEENTH SUNDAY.

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AND JESUS SEEING THEIR FAITH SAID UNTO THE SICK OF  
THE PALSY; SON, BE OF GOOD CHEER; THY SINS  
BE FORGIVEN THEE. — St. Matt. ix. 2.

**O** LORD God, be with me, I beseech Thee,  
in this my meditation; open mine eyes  
that I may see the wondrous things of Thy  
Law, and send Thy holy Spirit to guide me  
into all truth, through JESUS CHRIST our Lord.

Again I am brought in the course of the  
Church's instruction, to the contemplation of  
our LORD and Saviour, and of the mighty  
works which He wrought for the benefit of  
mankind.

I have seen Him, when coming down from  
the mountain, met by a leper whom He healed  
by putting forth His hand and touching him,  
saying, "I will, be thou clean." I have seen



Him healing the centurion's servant by His word; I have seen Him quelling the tempestuous sea, and asserting His power over the demons who confessed Him. Now He enters into a ship, and passes over, and comes into His own city. He Who could have crossed the sea on foot, enters a boat, for He would not be always working miracles; He graciously took upon Him our whole nature, and would suffer fatigue and travel about as other men.

He enters His house, but they allow Him no rest, no suspension from fatigue; they bring to Him a man sick of the palsy; he was lying on a bed, and must have been borne of three or four other men.

Now let me here remark that the faith of the paralytic is not mentioned particularly; but it says, "Jesus seeing *their* faith," the faith of those who accompanied him, said unto the sick of the palsy, "Son, be of good cheer, thy sins be forgiven thee." The faith of his bearers not only brought health to the paralytic, but caused him to be called "son." Even so we, when we are brought to CHRIST in Holy Baptism, and have our sins washed out, are made children of God by adoption and grace.

Here let me pause to consider the great value of faith, not only to the individual, but to those among whom his lot is cast by the providence of God. I fear that my faith is used more as an individual benefit than as an instrument for the good of others. Is any one of my friends sick in body, do I bring him, as I ought to do, into JESUS' presence by fervent prayer? Is any one distressed in mind, do I bear him unto the room where JESUS sits, and earnestly beseech the removal of his trial? Is any one living in sin, or do I know of a sin or infirmity of any, do I bring him to his Saviour, and beseech His compassion, and His saving grace, to loose the unfortunate sinner from his grievous bonds? I know that I am myself a weak and infirm mortal, tied and bound by the chains of my sins, but I believe that my Saviour has the power and the mercy to loose me, and therefore take courage to approach my gracious Master, and beseech Him, not only for myself, but for all those whose wants and necessities are brought under my notice.

LORD, I believe; this is my constant declaration;—"Help Thou my unbelief;" this my

constant prayer: make my faith operative, lively, pervading my every act, my every thought; let it, O LORD, give a lively colour to all my actions in this life, and let it brighten the prospect of that eternal life which is promised to those who believe in Thee.

## Saturday

### AFTER NINETEENTH SUNDAY.

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ARISE, TAKE UP THY BED, AND GO UNTO THINE HOUSE.

St. Matt. ix. 6.

**O** LORD God, be with me, I beseech Thee, in this my meditation; open mine eyes that I may see the wondrous things of Thy Law, and send Thy holy Spirit to guide me into all truth, through JESUS CHRIST our Lord.

How gracious art Thou, O my Saviour! Thou commandest the sick in soul, those who are disabled by the infirmities of sin, to arise! Thou givest them power to lift themselves from the bed of their former evil ways, and so to conquer their evil passions as to carry them, who before were carried of them. Thou tellest them to go into their house, not the hospital from whence they came, but the home provided

by Almighty God, even the safe resting-place of His will — there to await His final disposition of them in His everlasting kingdom : blessed art Thou, O my Saviour, for Thy gracious encouragements to us to turn from evil ways ! It would seem impossible that any, so far gone in sin as to be unable to stir hand or foot in their own behalf, should be so far recovered as to strive of themselves for obedience and faith ; and yet this miracle shews that even *that* is possible, and that our gracious LORD hears the prayers of others for their neighbours, sick in soul or in body, and that He gives them power to arise.

Behold the sinner awakened, convinced of His former evil ways, and anxious to do as His Saviour bids him ! What are the commands ? He tells him to take up his mind from earthly thoughts and desires, and to carry them up to heaven ; He commands him to return into his house ; to fix himself, mind and thoughts, where true joys are to be found ; and to take advantage of the peaceful calm of his home, to enter into rigid watchfulness over his every thought, his every feeling, his desires, his actions, so

**Saturday after Nineteenth Sunday. 237**

that all may be brought into a fit state to pass to that heavenly house, whose Builder and Maker is God.

Go unto thine house ! O my soul, what a happy image does this present to thee ! From the crowded street, or the busy market-place, or the distractions of mixed company, where thou art liable to be tempted into some (however slight) deviation from thy strict duty, thou goest into thy house ; there thou art undisturbed by the wishes, or the evil ways, or the bad example of others. Thou canst fix thyself entirely to do the will of God ; thou canst search into thy heart, and in the stillness of thy retirement thou canst form resolutions, and discipline thy mind, and raise thyself to nearer communion with thy God. But thou sayest, "My business is among men ; I can rarely taste the enjoyment of retirement and solitude ; how can I then obey my Saviour's commands, Go unto thine house ?" Thou must form a house within thee, a place of silence and of solitude, a little desert, where, prostrated before thy God, thou mayest seek for His guidance, and regardless of the stir

around thee may watch over thyself, and draw thyself nearer and nearer unto thy LORD and Saviour.

I was glad when they said unto me: We will go into the House of the LORD.

Our feet shall stand in thy gates: O Jerusalem.

Jerusalem is built as a city: that is at unity in itself.

For thither the tribes go up, even the tribes of the LORD: to testify unto Israel, to give thanks unto the Name of the LORD.

For there is the seat of judgment: even the seat of the house of David.

O pray for the peace of Jerusalem: they shall prosper that love Thee.

Peace be within Thy walls: and plenteousness within Thy palaces.

For my brethren and companions' sakes: I will wish thee prosperity.

Yea, because of the House of the LORD our God: I will seek to do thee good.

## Twentieth Sunday after Trinity.

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SEE THEN THAT YE WALK CIRCUMSPECTLY.

Eph. v. 15.

**A**SSIST me, O LORD, with the grace of Thy holy Spirit, that this, and all my works undertaken in Thy holy Name, may be to Thy glory and the salvation of my soul, through JESUS CHRIST.

I am always being reminded that our passage through this life is as a walk — a something which passes away ; during which we may meet with strange accidents and strange company, and may be tempted to wander from the path in which we set out, but which is drawing nearer and nearer to a close : — however and whichever way we walk, the end will come at the appointed time.

I am a stranger and pilgrim upon earth ; I am journeying towards a heavenly city ; I have here no abiding place ; let me then gird my



pilgrim's dress about me, and take my staff in my hand, and stedfastly set my face towards the home where I would be.

I have "to walk" all the way; I must be-think myself of what I shall need on the journey, for I am weak, and of myself I cannot go a step without stumbling. "*CHRIST will give thee light :*" O blessed voice of the Holy Spirit of our God, how can I be grateful enough for the assurance that light will be sent to guide me! *CHRIST* Himself, Light of Light, illumines my path; He sheds His bright beams of glory across it, and that glory comes from the Book of His revealed Word; there I gather the light which points out where I am to look for strength, for food, for help, in my pilgrimage.

I set forward. O how weak I am! every object on my road diverts my thoughts from my purpose; I stumble; I am weary and heavy laden: nevertheless the *LORD* hath spread a table for me in the wilderness, He feeds me with the Bread from heaven, and I am refreshed and strengthened. Still as I walk on, and have learned to avoid the greater obstacles on my road, I become more sensible of many

small hinderances, which at first I could not see, but which now seem to surround me so thickly, that how I am to avoid them I know not. I have a staff in my hand, the staff of prayer, with which I put aside some of these hinderances, and I daily learn to use it more, and better. Still I often stumble; I am foot-sore and weary; I see the night coming on.

O gracious Saviour, hold Thou me up and I shall be safe; order my goings in Thy paths; grant me to walk circumspectly; for my adversary, the devil, may catch me in an unguarded moment, and what shall I do then?

My soul, ponder these things; consider what are the peculiar hinderances which beset thee on thy path, (            ,) and resolve to walk for the future more circumspectly, not only avoiding all gross sins, but every trifling imperfection, every little failing, every evil habit; walk according to the light that is given thee by CHRIST Himself, follow the steps of His most holy life, and confessing that thou art a stranger and pilgrim here, desire a better country, that is, a heavenly; then God will not be ashamed to be called thy God for He hath prepared for thee a city.

**Monday****AFTER TWENTIETH SUNDAY.**

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**REDEEMING THE TIME.—Eph. v. 16.**

**A**SSIST me, O LORD, with the grace of Thy holy Spirit, that this, and all my works undertaken in Thy holy Name, may be to Thy glory and the salvation of my soul, through JESUS CHRIST.

Let me consider what time really is, and how I look upon it. Am I living without thought of the lapse of days and months and years, when each hour is of such immense importance to me? With what sensations do I see the gathering twilight of each day? is it with the awful feeling that I am so much nearer to eternity? How do I regard the return of each morning's light? is it with a feeling that on this day there is a great work to be done? How do I look upon the return

**Monday after Twentieth Sunday. 248**

of the sweet springtide? is it with the blessed hope that even so I shall bud out and blossom in the world beyond the grave? Do I see in the fervent summer's sun as it again and again beams upon me, a type of the true Sun of Righteousness, Which will arise when time shall be no more, never to set?

Do I remember in autumn my own failing and decaying latter end? And in the stern winter's day do I call to mind the stern and awful silence of the grave? I live on, letting days, and weeks, and months, and years, pass by, not perhaps absolutely without heed, but without that awful feeling of responsibility which I ought to have, when I consider that one of God's gifts is slipping, thus little heeded, through my hands. For what *is* time? It is a gift of God; next to my creation, redemption, regeneration, His best gift; for in it He graciously allows me opportunities of improving and cultivating His other gifts, His gifts of grace, of nature, and of fortune. He allows me an appointed time here — a time of probation; then will come the end, and then the awful requisition, "Give an account of thy stewardship;" how hast thou employed these My gifts?

O my soul, lest thou be greeted on that awful day with the dreadful words, "Thou wicked and slothful servant," consider well how thou canst redeem the time while it is yet called to-day. Each moment is precious, and its use tells in the balance of the sanctuary either for or against thy eternal welfare. Oh that each moment may be carefully employed by thee ! "Oh that thou wouldst live each day as if the last !"

Thou art told that there is a time for every thing ; and thou must take especial heed that each act of devotion, each duty, each recreation, has its just and appointed portion of time ; neither giving more to those pursuits which are more agreeable to thee, nor curtailing those which are irksome. Above all, waste no time in idle and frivolous pursuits ; remember Whose thou art, and Whom thou servest ; and even in thy amusements and recreations, keep thy mind calm and recollected. The effort which this will require will redeem the time so spent from entire uselessness. Have a fixed plan for the employment of thy time ; nothing is ever well done without regularity and precision. During thy daily labour, re-

**Monday after Twentieth Sunday. 245**

deem the time by lifting up thy heart frequently to the LORD ; so sanctify thy employment : and if then it should please the LORD at any time to deprive thee of the power of using thy time by illness or other calamity, those evil days will do thee no harm, because thou hast beforehand “redeemed the time.”

O LORD, help me, I beseech Thee, so to employ my time here, that by the strengthening grace of Thy blessed Spirit I may rest for ever in those happy abodes, where, time being no more, I may enjoy an eternity of bliss, enlightened by the blessed Presence for which my soul longs and pants.

## Tuesday

AFTER TWENTIETH SUNDAY.

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GIVING THANKS ALWAYS FOR ALL THINGS UNTO GOD AND  
THE FATHER IN THE NAME OF OUR LORD JESUS  
CHRIST.—Eph. v. 20.

**A**SSIST me, O LORD, with the grace of Thy holy Spirit, that this and all my works undertaken in Thy holy Name, may be to Thy glory and the salvation of my soul, through JESUS CHRIST.

Let me consider that whenever I have my thoughts directed towards the benefits that God has bestowed upon me—upon the marvellous way in which He has turned every event of my life, whether at the time painful or the reverse, into a blessing unto me—I cannot but lament my neglect of the duty of giving thanks. I do feel my heart occasionally lifted up in gratitude and thanks to my Almighty

**Tuesday after Twentieth Sunday. 247**

Father, but I fear that I do not bear in mind the injunction of the Apostle, "always, and for all things to give thanks." Let me, in order to elevate my mind to a higher and more grateful tone, enumerate the many things for which especially I ought to give thanks.

I was called out of nothing into being, endued with life and with reason; I was nurtured and protected during my helpless infancy, guided through my tottering youth; I was educated, I am the "citizen of no mean city," and have been trained in the blessed truths of the gospel; I have received from my Heavenly Father gifts of grace, of nature, of fortune; I have been redeemed, regenerated, kept in the way of truth; I have been called to a deeper sense of God's mercies through CHRIST. He has often knocked at the door of my heart, He has continued to knock; I have been received again and again after falling away; I have received warnings, (           ,) chastenings, (           ;) my greatest affliction, which was so very heavy to bear, was turned to my great benefit; I have a continual succession of benefits poured upon me; I have to give thanks for kind parents, good teachers, enlightened spiri-



tual pastors, kind friends, obedient children, good servants; for many sermons, books, discourses; many words of comfort, of rebuke, of encouragement; and many, many more things too numerous to relate, for which I ought to live in a continual state of rapt enthusiasm and praise. And yet, how coldly do I look upon them; how entirely do I take them as matters of course!

But let me consider that, should God in His wisdom have seen fit to deprive me of these blessings, what are my deserts? If I had what would by nature be my portion, utter annihilation would be my lot; instead of which, to save me from that just penalty, God gave His only Son to a cruel death, that I might live! This, and this alone, should fill me with wonder, love, and praise, if nothing but misery in this world were my portion.

Let me, then, give thanks always, not merely for things pleasant, but for every thing, afflictions, calamities, distresses,—all will be matters of thanksgiving, because I know that He only afflicts for our profit. Indeed, affliction will become agreeable to me, if I do but take up my cross and follow my dearest Saviour; and

**Tuesday after Twentieth Sunday. 249**

I can look up to my LORD hanging on the Cross, and devoutly give thanks for that His inestimable benefit, and also for permitting me to follow Him and look up to Him.

O my soul, tell over thy blessings one by one; get into the habit of turning each event of thy life into a subject for thanksgiving; do so in faith; thou mayest not see *how* it is so, but be sure that if thou throw in the meal of thy entire resignation into the most deadly pottage, it will become wholesome to thee.

I will bless the LORD at all times, His praise shall continually be in my mouth.

My soul shall make her boast in the LORD.

I will mention the loving kindnesses of the LORD, and the praises of the LORD according to all that the LORD hath bestowed on us.

Praise the LORD, O my soul, and forget not all His benefits. *Amen.*

## Wednesday

AFTER TWENTIETH SUNDAY.

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THE KINGDOM OF HEAVEN IS LIKE UNTO A CERTAIN KING,  
WHICH MADE A MARRIAGE FOR HIS SON.  
St. Matt. xxii. 2.

**A**SSIST me, O LORD, with the grace of Thy holy Spirit, that this and all my works undertaken in Thy holy Name, may be to Thy glory and the salvation of my soul, through JESUS CHRIST.

Our LORD here likens the kingdom of heaven to a marriage feast which a great king made for his son.

To this feast many are invited who refuse to come; many take no notice of the invitation, but go their ways, one to his farm, another to his traffic; many afflict and persecute the messengers sent to invite them: all these are rejected and condemned, and in their place the

**Wednesday after Twentieth Sunday. 251**

poor, the blind, the lame, are gathered from the highways and hedges, and are brought in to be guests at the royal feast. But the man who presented himself without a wedding garment, is ordered to be bound hand and foot, and to be cast into outer darkness, where shall be weeping and gnashing of teeth.

Let me consider that the Son of God came down from heaven to wed Himself to our human nature, by the mystery of His Incarnation, and to each soul of man in particular, by a happy union of grace and love. This is that wedding which the great King of heaven and earth makes for His Son. The marriage feast is begun here upon earth by grace, in the souls of those who approach CHRIST in faith and love; and shall be perpetually continued hereafter, by the eternal enjoyment of Him in His heavenly kingdom.

To this marriage feast, first the Jews were invited, and afterwards the Gentiles; and all nations are still invited to the same by preachers and missionaries; and also by the various ways in which God calls souls to His love and service, in order to their salvation.

Let me now thank God for His infinite

goodness in inviting me to His heavenly feast : when I consider what the feast is, what kind of entertainment He has prepared for me, I see myself to be utterly unworthy of so great a favour.

How dreadful is the stupidity and blindness of many, who daily slight and neglect this divine invitation ! O how shocking to prefer these worldly toys, this traffic, this farm, before so divine a banquet, in which God desires to feast their souls with Himself, by communicating His sweetest blessings and graces, during this life, and hereafter by giving them to drink of the rivers of His pleasures at the fountain-head of life !

My whole future happiness depends upon my coming to this marriage feast ; I shall be eternally miserable if I neglect so gracious an invitation. O may I listen to God's messengers, to His Word, to His providential warnings, lest I catch not the gracious sound ! May I not be found making excuses ! may this be far from me, O Lord ; and let me be among the chosen few, who, having heard their Lord's message, are found in the wedding garment, waiting for His appearing.

**Wednesday after Twentieth Sunday. 253**

O my soul, take along with thee the wedding garment of Divine love, with a holy resolution and determination of dedicating and consecrating what remains of thy life to God; of flying all sin; of being faithful unto death; and of labouring to advance each day in the ways of godliness. Then mayest thou hope one day to take thy place at that heavenly banquet, which will be prepared for the few that are chosen, in the Jerusalem which is above.

## Thursday

AFTER TWENTIETH SUNDAY.

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BUT THEY MADE LIGHT OF IT. — St. Matt. xxii. 5.

**A**SSIST me, O LORD, with the grace of Thy holy Spirit, that this, and all my works undertaken in Thy holy Name, may be to Thy glory and the salvation of my soul, through JESUS CHRIST.

They made light of what? Even of coming to the marriage of CHRIST with His Church! they made light of CHRIST!

O how great, wonderful and glorious, is the scheme of man's Redemption; and yet how many make light of it! None, or at least none who live in obedience to God's external ordinances, openly reject the salvation offered, or the Saviour's work; none intend to crucify Him afresh, or put Him to an open shame; but I fear many make light of Him: and yet

**Thursday after Twentieth Sunday. 255**

it seems strange that any who believe, not only in the great mercies vouchsafed to us, but in the farther fact, that He Who came once as our Saviour will return as our Judge, that as there has been an advent of mercy so there will be an advent of justice, should acknowledge that we are perishing creatures and yet refuse to grasp at the salvation held out to them. O how blind, how strange, to believe that there is such a thing as damnation, and not try to escape it ! and that there is a Day of Judgment, and not seek to make real preparation for it !

But let me consider : do I make light of CHRIST ? do I engage with such eagerness, if not in the pleasures, at least in the pursuits and business of this life, as to be unable to attend to the one thing needful ?

Can I say that I have no time, and that I must pursue the duties of my calling ? I know that I must pursue the duties of my calling from the love of God : but if it *be* really love which animates me to my duty, I shall always find time or make time to think of and hold communion with God. What better friend than God ! what greater happiness than com-



munion with Him? No joy that heart can possess is equal to it.

O let me never detect myself planning and contriving time for pleasure or amusement, and then finding out that I have no time for reading my Bible, for prayer, for meditation! This will be really to make light of things heavenly. Let me, on the contrary, pay the most exact and scrupulous attention to the ordinances of God: attending public worship, frequenting the holy communion, giving alms, private prayer, meditation, and study of the Scriptures; these sacred duties, regularly performed with a serious and recollected spirit, will cause the love of God and of CHRIST our Saviour to grow and increase in my heart, and then I never can make light of Him Whom my soul loves with the love of preference. O the joy, the independence, the freedom we experience when God reigns supremely in the soul! We then go forward in the path of duty, looking neither to the right hand nor to the left, caring not for what this man or that may say. Even sorrow loses its sting: if God sends death to our home, and one by one dear ones are removed from us, while tears will flow, still a voice

**Thursday after Twentieth Sunday. 257**

whispers "The Master has need of them;" and the heart that makes not light of CHRIST, acquiesces at once in the dispensation and says, "Thy will be done."

O my soul, canst thou make light of CHRIST? Oh no; He is thy all in all. Behold Him in His Incarnation. Why is He incarnate but to unite thee to God? why was He born but to procure thy regeneration? CHRIST lived sinless on earth; why? to bring thee to a blissful immortality. Behold CHRIST in His bitter agony; through those tears repose is brought to thee. Behold CHRIST in His bloody sweat; that sweat washes away thy pollutions. Behold His deep wounds; those wounds distil the precious balsam by which thy nature is healed of its disorders. Think that His perfect obedience is thy only title to eternal happiness; think of His full atonement, the purchase of thy justification; think of His cruel death, it is the spring of immortal life; of His grave, to thee the gate of heaven; of his resurrection, the pledge of thy glory; His ascension, the elevation of thy nature.

He sitteth now on the right hand of the Majesty on High, interceding, and continuing

to offer for thee and for all the world His one, full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction.

Think light of Thee, O my Saviour ! Thou and Thou only art the Way, the Truth, and the Life ; the only Way of Life, the only Path of felicity ; the Wonder of Angels, the Joy of all heaven ; the only Refuge of poor, perishing sinners ; to Thee I flee ; O cast me not entirely away !

## Friday

### AFTER TWENTIETH SUNDAY.

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HE SAW THERE A MAN WHICH HAD NOT ON A WEDDING  
GARMENT. — St. Matt. xxii. 11.

**A**SSIST me, O LORD, with the grace of Thy holy Spirit, that this, and all my works undertaken in Thy holy Name, may be to Thy glory and the salvation of my soul, through JESUS CHRIST.

This Scripture is meant for my special instruction; let me apply it personally, and consider what is in this life the marriage feast to which God specially invites me, and what the wedding garment which I ought to put on.

The sacrament of the LORD's Supper is that in which we specially seek union with CHRIST, and celebrate His mystical union with His bride, the Church. The feast of which I partake in this life is only an earnest of a more

perfect banquet in heaven, when, it is written, "blessed are they which are called to the marriage supper of the Lamb." If, therefore, I would be so blessed, I must frequent the earthly celebration of the divine feast, having on the wedding garment.

But in what does this garment consist? "Now, the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." This is the wedding garment. Not charity of any kind, for very often they who are partakers of an evil conscience seem to love one another; but in these there is no charity out of a pure heart, and of a good conscience, and faith unfeigned. How many good things are of no profit without this most excellent gift; the tongues of men and of angels, the gift of prophecy, the knowledge of mysteries, all faith, alms deeds, the spirit of a martyr, all are as nothing without charity. Let me, then, put on this wedding garment; I am going to approach the feast: O that I may not do dishonour to the Bridegroom, by not having the garment; and while I profess to seek it, may I not be found seeking my own things, but the things which are JESUS CHRIST'S.

O may I make this progress; to love the LORD, and so learn to love myself rightly, that when, by loving the LORD, I shall have loved myself, I may learn securely to love my neighbour as myself.

I must also have faith with charity, a faith which worketh by love; for if I have faith without love I shall not have the wedding garment. So faith with love is the wedding garment. Let it not be a hard saying to me that love must be my all. I must love my brethren, my friends, my enemies. I must love Him Who said, "Father, forgive them, for they know not what they do." I must approach the LORD's table, not praying to be avenged of my enemies and of those who have wronged me, but in the spirit of deepest charity and love for all; then shall I have on the wedding garment, which when washed and made white from all its spots of earth, will be fitting apparel for the heavenly mansions.

My soul, in putting on this garment, first love God, extend thyself out to God, and whomsoever thou canst, draw on to God. There is thine enemy, draw him to God; there is child, wife, servant, let them all be

drawn to God; there is the stranger, let him be drawn to God. So let charity be advanced, so let it be nourished, that being nourished, it may be perfected; so may thy wedding garment be fully put on; and so may the image of God, after which thou wast made, and from which thou hast fallen, be engraven anew on thee.

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that Thou wouldst have done; through JESUS CHRIST our Lord. *Amen.*

## Saturday

### AFTER TWENTIETH SUNDAY.

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CAST HIM INTO OUTER DARKNESS; THERE SHALL BE  
WEeping AND GNASHING OF TEETH.

St. Matt. xxii. 13.

**A**SSIST me, O LORD, with the grace of Thy holy Spirit, that this, and all my works undertaken in Thy holy Name, may be to Thy glory and the salvation of my soul, through JESUS CHRIST.

I approach this subject with great awe; it is a dreadful subject, and one that the mind naturally defers meditating upon until a "more convenient season:" it is, however, one of the subjects brought by Holy Scripture, through the Church, for our consideration this week, and I will not shrink from thinking upon the place of punishment which God's great justice has appointed for sinners.



O that I and all men could really believe that there is a hell, to which, if we are not under grace, we are all naturally tending; and from which we cannot be delivered, excepting by that outstretched Arm, which is always ready to deliver those who repent and turn unto God.

First, let me see the man who had not on the wedding garment bound hand and foot, and cast into outer darkness. There he lies; not a ray of light or hope to cheer him; around, he hears nothing but wailing and gnashing of teeth! Let me think of the bodily pains and tortures which await the inhabitants of this terrible place. I know what bodily pain is: it is for the things of the body that the wicked commit sin: at the Resurrection they will receive bodies, and those bodies will be vessels of wrath, fitted for destruction, capable of enduring the everlasting burning which will torture while it consumes them not.

But there will be other sufferings in those dreadful regions: I know what the pangs of a guilty conscience are; the pangs of conscience are like the gnawing of an internal worm. In

**Saturday after Twentieth Sunday.**

20

hell the worm never dies : "They lie in hell like sheep, death gnaweth upon them."

On earth there are many alleviations both bodily and mental suffering; tender friends, skilful physicians, the devout pastor, the wise spiritual guide; all these give aid and consolation to the sufferer: but in hell there are none to sympathize, none to relieve; all are equally wicked, each will be tormented of the other. There will be the seduced and the seducer; the tempter and the tempted; those who sin together in secret; there the sinner will see the soul he has ruined; what fellowship will there be there? Nothing but misery, nothing but weeping and wailing and gnashing of teeth. There the devil and his angels will be ever going about aggravating every torment, awakening each one to a deeper sense of his misery, — shewing the glory he has lost, the eternity of his present suffering.

Eternity! yea, the doom of misery is final; it is everlasting: there is there no Saviour, no atonement! They suffer without the faint glimmer of hope; they are despairing; misery is increasing; for the very

hell are increased by their relation to an hereafter: their prayers are unheard; they are bound down for ever in chains and darkness.

Gracious God! how can I reflect on these terrible things without making a fixed determination to escape them? yet it is by Thy mercy alone that I can escape them.

Blessed be Thou that hast given me a means of escape! O grant me Thy grace so to use those means, that I may not be condemned with the wicked, but may be raised to that thrice happy place, where to live with Thee is bliss ineffable and without end.

Twenty-first Sunday after Trinity.

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BE STRONG IN THE LORD, AND IN THE POWER OF HIS MIGHT.

Eph. vi. 10.

**O** HOLY Spirit of grace, the free Dispenser of all good gifts, visit the heart of Thy unworthy servant; illumine my understanding, exalt my affections, and sanctify all the faculties of my soul; that this and all my doings may be acceptable to Thee, Who with the Father and the Son art one God, world without end.

The holy Apostle has just described the several duties of the several ages and conditions of men; and he here exhorts us to be strong in the performance of those duties, through the assistance of our LORD JESUS CHRIST, and through the mighty power exercised in the government of the world for the purpose of defending us from our enemies and enabling us to overcome them.

It is well to have this exhortation "to be strong;" otherwise in the constant struggle which is going on within me, between the law of my members and the law of my mind, and the eternal conflict which is raging externally between right and wrong; the difficulty that there is occasionally in determining which is which, and the anxiety to keep well with men while I am obeying the law of God; all this would be too much for me, but that I verily believe to see the goodness of the LORD in the land of the living. My own strength is indeed weakness, utter, lamentable, weakness; but in the LORD I may hope to be strong, He shall be my hope and strength, and He will ever be a very present help in trouble. How utterly useless do I feel when I have been reduced by illness to a state of extreme weakness! What do I to remedy my complaint? I go to a physician, and beg him to give me medicine to cure me of my weakness. And when I have the medicine, I take care diligently to attend to the prescriptions; I no longer complain of my weakness; I use the means recommended for ridding myself of it.

Even so, my soul is weak, my will is weak,

my love is weak. I go to the Great Physician, I say, "Hear me, O LORD, for I am weak; heal me, for my bones are vexed."

Our gracious LORD has given me various means of getting strengthening grace. But He is a jealous God; He will not help me if I lean not entirely on Him; therefore I ought to trust entirely to His help, and with my most earnest endeavours follow out His commands.

I must pray constantly and fervently; not the common repetitions which are made to be fit for any one, but I must lay my whole soul before my God; I must pray for His help to rid me of my sins, I must pray for His strength to stablish the thing in me which He sees good. To obtain God's gracious hearing of my prayer, JESUS CHRIST died on the Cross. Before He laid down His life, He instituted a sacrament, even the communion of His blessed Body and Blood, by which the soul of the faithful receiver is strengthened and refreshed. This is the other means of obtaining what by myself I have not, — without which I can do nothing.

Art thou forgetful, O my soul, of the holy

and precious mysteries, which will be of so great benefit to thee, if thou partake of them in a right, that is, a faithful spirit? O no! be not ungratefully neglectful of so high a privilege, and talk not of the troubles and difficulties thou hast to encounter in this world. Go to the altar of thy God; there kneel, and with the intensest devotion follow the prayers of the Church; mingle with them supplications for thy own especial need; take and eat the Bread, drink of the Cup of blessing, and be sure thou hast received the Body and Blood of CHRIST into thee, as thy mouth has received the bread and wine. Thus strengthened and refreshed, thou wilt go cheerily to thy task again. That holy feast will have infused fresh vigour into thee, and thou wilt go forth strong in the LORD, and in the power of His might, to do thy duty in thy appointed sphere.

## **Monday**

**AFTER TWENTY-FIRST SUNDAY.**

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PUT ON THE WHOLE ARMOUR OF GOD, THAT YE MAY BE ABLE TO STAND AGAINST THE WILES OF THE DEVIL. FOR WE WRESTLE NOT AGAINST FLESH AND BLOOD, BUT AGAINST PRINCIPALITIES, AGAINST POWERS, AGAINST THE RULERS OF THE DARKNESS OF THIS WORLD, AGAINST SPIRITUAL WICKEDNESS IN HIGH PLACES.—Eph. vi. 11, 12.

**O** HOLY Spirit of grace, the free Dispenser of all good gifts, visit the heart of Thy unworthy servant; illumine my understanding, exalt my affections, and sanctify all the faculties of my soul; that this and all my doings may be acceptable to Thee, Who with the Father and the Son art one God, world without end.

I know and feel that I stand in this world in the midst of a great warfare; I myself have been signed and enrolled a soldier in the service of the King of kings, and the struggle



every day and every hour grows fiercer, as our hopes get stronger, our fears more excited; as the prize of our high calling becomes more dear to us, and the dread of offending our heavenly King becomes more urgent. Without are fightings, within are fears; yea truly, for

— “Our holy house is still beset  
With leaguer of stern foes;  
Wild thoughts within, bad men without,  
All evil spirits round about,  
Are banded in unblest device  
To spoil love’s earthly paradise.”

Let me, then, put on the whole armour of God, and stand, strong in the LORD and in the power of His might, a Christian warrior, very courageous to fight the LORD’s battles. I must first conquer that mighty enemy to God and His laws, my unregenerate self; I must bring all my will, appetites, passions, into entire subjection, bind them with the strong chains of love, and cast them at the LORD’s feet. This battle with self will not entirely end but with life; still I must not omit to fight in the LORD’s cause against the world, against the wicked men who try the faith and patience of those who are anxious to be the LORD’s sol-

**Monday after Twenty-first Sunday. 273**

diers, by their unblest devices. But I am told that my chief battle is not against flesh and blood, but against principalities, against powers, that is, against evil angels, who are allowed to try and afflict God's servants for a season; against the rulers of the darkness of this world, that is, against those evil spirits, who are allowed by God to take advantage of the sin and ignorance and darkness of this world, until the Judgment Day; and against the spiritual enemies of mankind, who take up their abode in the air that they may assault us more conveniently.

This is a great reality, then, that we have foes, enemies, against whom we have to wrestle; evil spirits, who are strong and powerful, and against whom weak mortals could have no chance. This is no poet's fiction, no dream of a disordered brain, but a fact which I must ever bear in mind with awe, and endeavour to act upon with vigour. I must put on the whole armour of God and wrestle; O how can I, weak and powerless as I am, wrestle and struggle against evil spirits, against devils! yet these, and not men, are my real enemies.

Meditate earnestly on this, O my soul. It

will make thee cast thyself entirely on God's grace and mercy, and in the best way; for as thou seest that thou hast no power of thyself to do anything as of thyself, thou wilt put thyself entirely upon God's mercy; thou wilt trust to Him, and yet thou wilt wrestle, knowing that He can give thee victory. Go on, therefore, be strong and very courageous; fight the good fight, finish thy course, and finally enter into the joy of thy Lord. O God, grant that it may be so; give me strength and courage, and sure confidence in Thee!

## **Tuesday**

**AFTER TWENTY-FIRST SUNDAY.**

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**WHEREFORE TAKE UNTO YOU THE WHOLE ARMOUR OF GOD.**

**Eph. vi. 13.**

**O** HOLY Spirit of grace, the free Dispenser of all good gifts, visit the heart of Thy unworthy servant; illumine my understanding, exalt my affections, and sanctify all the faculties of my soul; that this and all my doings may be acceptable to Thee, Who with the Father and the Son art one God, world without end.

In what consists this armour of God, in which, and by which, I am to fight and to triumph against my enemies temporal and spiritual, seen and unseen? I am to stand firm, unwavering; as a soldier is encircled by a military belt, so my loins are to be girded with truth; by this I do not mean faith, but a

sincere, unfeigned profession of my faith. For by sincerity in the profession of that most holy faith, the whole faculties of my mind will be invigorated, and put in constant readiness for action.

Let me, then, first study, enquire, and get a thorough knowledge of what my faith ought to be; and afterwards so engraft it inwardly in my heart, that believing in sincerity and truth the blessed truths of the gospel, I may be ready to give an answer to any of the hope that is in me; and may be able to stand the shock of all temptations, whenever or however I may be assaulted by them. Give me, O LORD, this spiritual girdle; O let me serve Thee in spirit and in truth all the days of my life!

The next piece of armour is the breastplate of righteousness; my heart must be shielded by faith and love; and truly what a safeguard is love, proceeding from faith unfeigned! Love is a breastplate of adamant against any assault, and when God reigns in the heart with undivided sway, I may be at perfect peace; no enemy can pierce me with his poisoned darts; no evil one can molest me; God all-powerful is

**Tuesday after Twenty-first Sunday. 277**

with me, and I may give myself up to Him in sure trust and confidence.

O LORD, give me, I beseech Thee, Thy breastplate of righteousness; suffer no evil thought to enter my heart, but fill it with Thyself; for Thee only do I desire, my LORD and God!

My feet must be shod with the preparation of the gospel of peace; which means, the virtues which are necessary for those who preach the gospel, namely, fortitude, perseverance, self-discipline, and peaceableness: yes, indeed, these are very necessary in my warfare; for without fortitude, how could I bear the conflict with so many direful enemies, with so many awful and unseen foes? and how could I hope to overcome so formidable a host without perseverance? or enter into a conflict in which such bodily and mental labour are to be endured, without self-discipline? or how could I hope to fight under the banners of the Prince of peace, without much endurance and peaceableness? O LORD, give me these heavenly sandals, and may I never lay them aside to do my own will, but wear them constantly, and be always going about doing Thy business.

Over all this, I am to hold up the shield of faith; the firm belief in the doctrines and promises of the gospel; with which I may blunt and throw aside all the fiery darts and the most deadly temptations of the devil. Increase my faith, O LORD; evermore let it be to me a shield against the evils, the afflictions, the persecutions of the world; against the evil habits, passions and lusts of the flesh; against the assaults, temptations and cunning arts of the devil.

And now, O LORD, behold me; I stand before Thee, girt in Thine armour; O grant me that further boon, that crowning mercy, which will enable me to use the rest of the heavenly panoply to good effect; give me, gracious LORD, the helmet of salvation, in which, relying on Thy promises, I may ward off the fatal effects of all temptations, all worldly terrors, and evils, so that my imagination may be clear, my judgment sound, and my conflict brought to a favourable issue; and this I ask for the sake of my only Lord and Saviour JESUS CHRIST.  
*Amen.*

## Wednesday

AFTER TWENTY-FIRST SUNDAY.

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PRAYING ALWAYS WITH ALL PRAYER AND SUPPLICATION IN  
THE SPIRIT, AND WATCHING THEREUNTO WITH ALL  
PERSEVERANCE AND SUPPLICATION FOR  
ALL SAINTS. — Eph. vi. 18.

**O** HOLY Spirit of grace, the free Dispenser of all good gifts, visit the heart of Thy unworthy servant; illumine my understanding, exalt my affections, and sanctify all the faculties of my soul; that this and all my doings may be acceptable to Thee, Who with the Father and the Son art one God, world without end.

If I consider what prayer is, I shall take the injunction before me as a blessed privilege, rather than a command for the performance of a duty.

Prayer is talking with God: let me say so with reverence, but still it is so. God is in heaven, and I upon earth: I must approach



Him with awe and reverence. Still, when I do pray, I speak to Him, and He hears me. In prayer, if we pray aright, the mind and the heart rise up to God. My soul addresses itself to Him, offering its humble tribute of homage, praise, adoration, and thanksgiving; exercising itself in acts of faith, hope, and love; humbling itself for sins and error past; telling its sad tale of woes and errors, of shortcomings and misdoings; and all this in the immediate presence of the Most High God, Whose ears are ever open to the cry of the penitent, and Who hearkens with compassion to the supplications for grace, mercy, and salvation.

I must consider that I have put on the whole armour of God: I am engaged in a continual warfare against sin, the flesh, and the devil: I am surrounded with dangers on all sides, and these dangers threaten me with no less than the loss of God and an eternity of misery; I walk in the midst of dangers, my way is beset by robbers and murderers; I breathe a pestilential air; I live in the midst of a wicked world, where sin, and vice, and misery, are openly spoken of, and where bad men encourage and lead on and tempt the weak and the

**Wednesday after Twenty-first Sunday. 281**

unwary to their own destruction : I carry about with me a load of flesh which weighs down my soul and is ever tempting it astray with its passions ; these are ever in communication with our great enemy the devil, and are ever ready to betray me to him : I have to fight against the legions of wicked angels, crafty and malicious spirits, who are ever watching to tempt me to my fall. And what can I do to escape these dangers and overcome these enemies? I must pray with all earnestness and with supplication, and I must watch unto prayer ; I must be ever ready to give my prayers the wing up to the Throne of grace, and God will watch over me and give me the victory.

But while I am considering this great duty and privilege of prayer, let me not forget Who purchased the privilege of letting my requests be heard before the Throne of grace. The Son of God has died for me ; He has made over to me the merits of His death and passion ; He has purchased for me those graces which I pray for ; His Blood continually pleads in my behalf. Through Him, then, I may come boldly unto the Throne of grace, that I may

obtain mercy, and find grace to help in time of need.

O Thou most sweet and loving Lord, Thou knowest my infirmities and the necessities which I endure; in how many sins and evils I am involved; how often I am weighed down, tempted, disturbed, and defiled by them. Unto Thee I come for remedy; I entreat of Thee consolation and support; I speak to Thee Who knowest all things, to Whom all my inward thoughts are open, and Who alone canst perfectly comfort and help me. Lift up my heart to Thee in heaven, and do not send me away to wander again over the earth. Purify, enlighten, raise my soul to Thee; and grant that, praying without ceasing, I may attain unto the end of my faith and of my prayers, even the salvation of my soul.

## Thursday

### AFTER TWENTY-FIRST SUNDAY.

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AND THERE WAS A CERTAIN NOBLEMAN, WHOSE SON  
WAS SICK AT CAPERNAUM.

St. John, iv. 46.

**O** HOLY Spirit of grace, the free Dispenser of all good gifts, visit the heart of Thy unworthy servant; illumine my understanding, exalt my affections, and sanctify all the faculties of my soul; that this and all my doings may be acceptable to Thee, Who with the Father and the Son art one God, world without end.

This nobleman was probably a person high in rank or in office: it is not said that he was a Jew. His son was sick of a fever: when he heard that Jesus was come out of Judæa into Galilee, he went unto Him, and besought Him that He would heal his son, for he was at the

point of death. This nobleman could not have believed in JESUS, although, having heard of His miracles, he sought that something might be done for his son; for our LORD says unto him, "Except ye see signs and wonders ye will not believe." This is to charge the man with lukewarmness, or coldness of faith, or even with want of faith altogether; as if he only wished to see who and what kind of a person CHRIST was, and what He could do for him in his emergency.

He said, "Sir, come down ere my child die." His faith was deficient, in that he thought our LORD could not heal except He were personally present. He wanted to hurry CHRIST along with him, and to treat Him as he would an earthly physician. And it is very possible that he may have asked in unbelief, for fathers are so carried away by their affection for their children that they catch at any means to save them from impending death or calamity. Had he had a very strong reliance on CHRIST, he would have sought Him in Judæa. Our blessed LORD saves his son by His word simply: "Go thy way, thy son liveth." Here is a

blow to that pride which honours human wealth and power, and thinks little of that nature which is made after the image of God.

Let me here pause, and remark the difference between our Lord's treatment of this nobleman and of the centurion. He would not visit the nobleman's son, but He offered to go to the centurion's servant; for in the centurion was confirmed faith and true devotion. But the nobleman's faith was still imperfect, and he thought our Lord could not heal except in the presence of the sick person; but our Lord's answer enlightened him, and the man believed the word which Jesus had spoken unto him, and went his way.

O my soul, observe in this the absolute necessity of praying with all prayer and supplication in the Spirit. If thou hast but a half faith, a divided heart between thy God and the object of thy prayer, Jesus will say unto thee, "Go thy way." He will not permit thee to see or know whether or not He will grant thee what thou hast not asked in full faith. Thou must cast thy burthen upon Him, implicitly

relying upon His power, His wisdom, His mercy; and whether He grant thy petition or see fit to deny what thou askest, be sure of His love Who only afflicts for thy profit, and in His wrath remembers mercy.

O holy and eternal JESUS, Who didst die for me and for all mankind, abolishing our sins, reconciling us to God, adopting us unto the portion of Thy heritage, and establishing with us a covenant of faith and obedience, making our souls to rely upon spiritual strength by the supports of a holy belief and the expectation of rare promises; O let me for ever dwell upon the Rock, leaning upon Thine arm, believing Thy word, trusting in Thy promises, waiting for Thy mercies, and doing Thy commandments; that the devil may not prevail upon me, and my own weakness may not abuse or unsettle my persuasions, nor my sins discompose my just confidence in Thee and Thy eternal mercies. Let me be always Thy servant and disciple, and die in the communion of Thy Church and of all faithful people. LORD, I renounce whatever is against Thy truth, for

**Thursday after Twenty-first Sunday. 287**

Thou art the "Way, the Truth, and the Life,"  
and I know that what Thou hast declared, that  
is the truth of God. O my God, though I  
die, yet will I put my trust in Thee. In Thee,  
O LORD, have I trusted, let me never be con-  
founded. *Amen.*



## Friday

AFTER TWENTY-FIRST SUNDAY.

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AND AS HE WAS NOW GOING DOWN, HIS SERVANTS MET HIM,  
AND TOLD HIM, SAYING, THY SON LIVETH.

St. John, iv. 51.

**O** HOLY Spirit of grace, the free Dispenser of all good gifts, visit the heart of Thy unworthy servant; illumine my understanding, exalt my affections, and sanctify all the faculties of my soul; that this and all my doings may be acceptable to Thee, Who with the Father and the Son art one God, world without end.

The nobleman at the command of Jesus, "Go thy way," turned sorrowfully homeward. He believed in part, but his faith had not attained the fulness and perfection at which it arrived after he knew of the miracle, when, it is said, "himself believed, and his whole

house." His mind was not free from misgivings, although he hoped that CHRIST was the all-powerful Saviour he had heard others represent Him to be.

Let me consider the joy of a parent's heart, when he hears the words, "Thy son liveth." CHRIST is no longer here to work miracles, and to restore the bodily frame to life and health after it has been earth-stricken, but He hears the prayers of the faithful believing parent, and many a recovery, little less than a miracle in the eyes of common observers, a miracle *indeed* to the faithful, has been the answer to those prayers. When we bring our little ones to the font we take them to CHRIST; He heals the sin-fevered soul; and we hear Him say, "Thy son liveth."

Do I so believe in CHRIST, and in His power to work a change in our sinful nature? and do I go to Him with those committed to my care, in full trust and confidence in Him? If I do not, I shall not receive the gracious assurance, "Thy son liveth;" neither shall I receive consolation from on High, on the death (if it should so please God) of my little one. And yet this is a subject on which I must meditate; the

death of a child is a very affecting thing, one which calls forth deep sympathy with bereaved friends, and causes the parent's heart to ache and bleed as if its very life were ebbing away.

Why were little ones introduced into the world for so short a time, merely to weep and to die? why were they brought into existence at all?

My soul, consider that through the covenant of Redemption, sealed from eternity with the Blood of the Lamb, it was necessary that these little ones should exist in this body and in the world, that through the death of CHRIST they might be heirs of glory. God, therefore, in tender mercy to these beloved little ones, has led them through the shortest portal of mortal existence and suffering into the eternal temple and joys of heaven. He then turns round to the sorrowing parents; if they are faithful and true believers He pours the oil of His consolations into their wounded hearts, and He whispers, "Go thy way, thy son liveth." And can a Christian parent wish his departed child to return from the true life of holiness and joy to this world of sorrow, sin, and death?

God has made an everlasting covenant with

His people, ordered in all things, and sure : thou mayest have lost thy child, but thou hast not lost thy God. And God has said, "Call upon me in the day of trouble, and I will deliver thee." In thy distress, therefore, O my soul, call upon God; He will answer thee. The prayer of faith will lighten the burden of sorrow, and brighten the darkness of the mind; it will bring down help from heaven to thee. And, in view of an eternal heaven, all earthly sufferings are light and transient; for I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall hereafter be revealed.

O LORD, my Saviour, grant that when I approach Thee with humble and earnest petitions, Thou wilt hear me and answer, not according to my weakness, but according to Thy great goodness; make me to feel sure trust in Thee; and should it please Thee to say unto me "Thy son liveth," be Thou blessed; or should Thy wisdom see fit to deny my petition, be Thou equally blessed; for live we or die we are equally Thine; dispose of us as seemeth good unto Thee.

## Saturday

AFTER TWENTY-FIRST SUNDAY.

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AND HIMSELF BELIEVED, AND HIS WHOLE HOUSE.

St. John, iv. 53.

**O** HOLY Spirit of grace, the free Dispenser of all good gifts, visit the heart of Thy unworthy servant; illumine my understanding, exalt my affections, and sanctify all the faculties of my soul, that this and all my doings may be acceptable to Thee, Who with the Father and the Son art one God, world without end.

The nobleman and all his household believed in Jesus after he had seen the miracle wrought by Him; their faith was slow in coming, but we may hope that it was not the less firm and efficacious.

I cannot meditate too often upon faith; it is the very foundation of all virtues, and that

**Saturday after Twenty-first Sunday. 298**

meat which feeds the soul; as St. Paul says, "The just shall live by it." Let me consider this most excellent virtue; it is the root of all goodness.

All inclinations, desires, affections, together with all the operations of the soul, take their rise from the notices and apprehensions of the understanding: it therefore follows, that he who governs his understanding by the false measures of the world, or by senses, interest, and self-love, is apt to fall into many practical errors; and so he who illuminates and regulates his understanding with the lights and rules of faith, by the help of Divine grace, performs such actions as are most upright, virtuous, and acceptable to God. Every well-disposed Christian has faith, but every one has not a living faith: many have a lively faith, but not every one has an actual faith in all his works. O that I might enliven and actuate my faith, in every action, word, thought, prayer, communion, and — to say all in one word — in every time and place, as much as is possible in this miserable and blind life!

There is one thing on which I desire to fix my lively faith; it was what the nobleman

failed in, when he required the actual, bodily presence of our LORD, for the healing of his son: it is the true, inward, close, and intimate presence of the Most High God, Three in One, Invisible, Incorporeal, Incomprehensible, Who is in me, and I in Him, wheresoever I go and in what place soever I live.

This illimitable God fills every place; as in Jeremiah He says, "I fill both heaven and earth." He penetrates and dives into every creature; He is present at all times; and gives being and power to everything that partakes of being and power. Hence it is that I cannot so much as look, or breathe, or form one thought, if God were not most inward and present with me; and the same is the case with all creatures both in heaven and earth.

My soul, accustom thyself to walk in the simple apprehension and pure remembrance of the presence of God, and call to mind in all thy external and internal doings, that thou art immersed in the pure Essence of God, that He dwells in thee, and is Thy centre, and that of all His creatures. Thou must have simple and pure faith: thou canst not give a shape or form to God: faith is the evidence of things:

**Saturday after Twenty-first Sunday. 295**

not seen, and will believe without seeing. Thou must picture thyself as always standing before thy King; and should endeavour to have every action, word and thought guided by the purity, modesty and reverence, virtue and holiness, which are suitable to the awful presence of thy sovereign Lord.

Thus, amid all the temptations and distractions of the world, thou must endeavour to keep thyself inwardly quiet, and ready to see thy God standing before thee. In all thy actions keep thyself in a state fit to recal the sense of God's presence; and seek to think on Him, love Him, converse with Him; and seek; also, to lodge with all quietness under the shadow of His ample wing.

In all actions seek to walk by the rules of faith: labour more for heaven than for earth; and God in His infinite mercy grant unto me the end of this my faith, even the salvation of my immortal soul! *Amen.*



**Twenty-second Sunday after Trinity.**

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BEING CONFIDENT OF THIS VERY THING, THAT HE WHICH  
HATH BEGUN A GOOD WORK IN YOU WILL PER-  
FORM IT UNTIL THE DAY OF JESUS  
CHRIST.— Phil. i. 6.

**O** LORD, the Giver of all good gifts, without Whom I can do nothing, be with me, I beseech Thee, in this my meditation, and accept my unworthy service, which I offer to Thee, trusting alone in CHRIST JESUS.

Let me consider that I was born into this world a child of wrath, and an inheritor of Adam's curse; one liable, nay, certain to sin, and therefore certain to die—to die eternally. A sad and hopeless state was this; but, blessed be God, His infinite mercy saved me from it. The precious Blood of JESUS hath purchased for me an entrance into the eternal city; it hath been plentifully poured out to wash me

from the original corruption of my nature; and it is the seal of my citizenship, of which water poured upon me at Baptism is the sign. I was brought to the font at my Baptism: what were the solemn supplications of the priest at that time? He besought God "mercifully to look upon this child; wash him and sanctify him with the HOLY GHOST; that he, being delivered from Thy wrath, may be received into the ark of CHRIST's Church; and that being steadfast in faith, joyful through hope, and rooted in charity, he may so pass the waves of this troublesome world that finally he may come to the land of everlasting life." And afterwards he said, "Give Thy Holy Spirit to this infant, that he may be born again, and be made an heir of everlasting salvation, through our LORD JESUS CHRIST." This was the beginning of my spiritual life; the good work was then commenced; but as far as the infant is from the proportions, both intellectual and physical, of the full grown man, so far is the infant, just engrafted into the flock of CHRIST's Church, from being a perfect man in CHRIST JESUS. No; the seed has been sown, the gift has been given, but the watering and the in-

crease is to come. And I am not permitted to doubt but that it will come, if I take the means prescribed by God, and am constant in my endeavours to nourish and increase the blessed Spirit within me, until the great day when JESUS CHRIST shall appear in glory to judge both the quick and the dead.

Let me, therefore, very watchfully take heed unto myself, and reverently use the purchase of so great a price. Let me, day by day, examine whether the flesh has grown weaker, the spirit increased and strengthened; whether I am more alive to the things of God, more devout, more living, more recollected, more earnestly mindful of God's presence; whether I am more earnest in my prayers; whether I prize the means of grace more highly: and on the other hand, whether I decline from sin and am less anxious for the praise of men; more given to self-denial; less fond of vain pleasures; less fond of self: and as I decline from sin, and incline to virtue, I may hope that the good work which has been begun, will go on until it receive its crowning reward of perfection in CHRIST JESUS at the great day.

Almighty and Everliving God, Who hast vouchsafed to regenerate me by water and the HOLY GHOST, and hast given unto me forgiveness of all my sins ; strengthen me, I beseech Thee, O LORD, with the HOLY GHOST the Comforter, and daily increase in me Thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness ; and fill me, O LORD, with the spirit of Thy holy fear both now and for ever. *Amen.*

## Monday

AFTER TWENTY-SECOND SUNDAY.

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AND THIS I PRAY, THAT YOUR LOVE MAY ABOUND YET MORE  
AND MORE IN KNOWLEDGE AND IN ALL JUDGMENT.

Phil. i. 9.

**O** LORD, the Giver of all good gifts, without Whom I can do nothing, be with me, I beseech Thee, in this my meditation, and accept my unworthy service, which I offer to Thee, trusting alone in CHRIST JESUS.

The Apostle prays that love may abound yet more and more. How is love to be attained? how increased? I ought to know, that likeness is the cause of love; from whence it follows, that the more the just soul is like God, by spiritual assimilations occasioned by grace, so much the more is it loved by its chief Good, and so much the more is it enamoured with

**Monday after Twenty-second Sunday. 301**

Him; and as love creates union, so, the more constant and fervent the love is, so much the more strictly does it unite and clasp together those who love.

God is all perfection; therefore the more strictly He shall unite the soul to Himself, so much the more will He communicate to it of His perfections; and by how much more the soul cleaves to God with purity and earnestness, so much the more perfect it shall be. How am I to attain this love, this union with God? JESUS says, "*I am the Way;*" so I must walk in imitation of JESUS CHRIST, perfect Man as well as perfect God. The sacred Human Nature of our blessed LORD is a boundless sea of all virtue, goodness, holiness and perfection; therein I see my pattern, my model; by copying which I hope to attain more knowledge, more judgment.

O blessed and adorable Saviour JESUS CHRIST, how true it is, that the immeasurable fulness of Thy grace is the cause of all the grace that is in every intelligent creature. Thou art the Fountain of all our gifts and benefits; and as the rays of the day originally derive their source from the bright body of the sun, so

## Tuesday

## AFTER TWENTY-SECOND SUNDAY.

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BEING FILLED WITH THE FRUITS OF RIGHTEOUSNESS, WHICH  
ARE BY JESUS CHRIST, UNTO THE GLORY AND  
PRAISE OF GOD. — Phil. i. 11.

**O** LORD, the Giver of all good gifts, without Whom I can do nothing, be with me, I beseech Thee, in this my meditation, and accept my unworthy service, which I offer to Thee, trusting alone in CHRIST JESUS.

“Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can you except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.”

Thus says our blessed Lord and Saviour.

**Tuesday after Twenty-second Sunday. 305**

How canst thou, O my soul, abide in Him, thy only Lord and Saviour, and be filled with the fruits of righteousness? If thou wilt truly please God, and come up to the excellency of loving Him, thou must continually and watchfully take heed to thyself in all thy doings, words, thoughts, affections, sufferings, senses, and behaviour; by checking and mortifying thy vices and lusts as much as possible, for the love of God; and by restraining thyself from everything thou knowest to stand in opposition to His Will. Look purely upon God, and His honour, glory, and will, in such a manner as they may move thee to do anything rather than thy own will and satisfaction. When thou perceivest thyself to desire anything by thy own choice, or natural desire, or to seek thy own advantage, deny thyself in it; resign thy will to God, and desire only what is willed and desired by God, and agreeable to Him Who is worthy of all obedience and rejoices exceedingly in every upright action which thou doest with a pure intention.

Before thou begin thy work which thou intendest, first lift up thy inward view and fix it upon God; and if thou seest well that thou



purposest to do it because God will have it so, and because it is acceptable to Him, then, in such a case, begin it; being ready not to do it, or to give it up, if thou knowest that it will not please God. When any adversity befalls thee, take it not as from anything but the hand of God; and learn to bear it humbly and patiently, in contemplation of the pattern of that lowliness and meekness which thy meekest Saviour has set thee: desire heartily that the most acceptable will of God may be still fulfilled in thee.

But, O my soul, recollect that thou art to be filled with the righteousness which is by CHRIST JESUS. He has said, "Learn of Me, for I am meek and lowly in heart." Thou must love rather to obey than command, because thou readest of Him, that He was subject to His parents, and became obedient unto death, even the death of the Cross. Be valiant for virtue; and fear not them that kill the body but are not able to kill the soul. Prefer it to the whole world; for what is a man advantaged if he gain the whole world and lose his own soul? Be a lover of sufferings; seeing that he who takes not up his cross cannot be a disciple of CHRIST,

**Tuesday after Twenty-second Sunday. 307**

nor yet can he follow Him; and he who does not follow Him cannot come where He is, in the excellent glory of the Father.

Wean thyself from all created things, that is, ever seek first the kingdom of God and His righteousness, and let all other things be wholly secondary. For he that leaveth and forsaketh all things for the love of CHRIST, shall receive an hundred fold in this world and life eternal in the world to come.

Strive always to advance in virtue, seeing that the man who putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven. Keep up a strict and inseparable alliance with prayer, seeing we must pray always and without ceasing. Love thy neighbours with an unfailing affection, for our Lord says, "This commandment give I unto you, Love one another." Strive to love your enemies; bless them that curse you; do good to them that hate you; if you would be perfect as your Father Which is in heaven is perfect. Nay, think thyself happy when thou sufferest all manner of revilings and persecutions for righteousness sake. Never faint nor give over thy hostilities until thou hast gained a complete

victory over thyself, for the violent take the kingdom of heaven by force. Abide constant in virtue amidst all temptations and evil accidents, for he who shall endure unto the end shall be saved. And, finally, when thou hast done all things which are commanded thee, say thou art an unprofitable servant.

Ascribe all glory to God alone, Who is thy chief Good, from Whom alone descendeth every good and perfect gift.

## **Wednesday**

**AFTER TWENTY-SECOND SUNDAY.**

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THEN CAME PETER UNTO HIM, AND SAID, LORD, HOW OFT  
SHALL MY BROTHER SIN AGAINST ME, AND I  
FORGIVE HIM? TILL SEVEN TIMES?  
St. Matt. xviii. 21.

**O** LORD, the Giver of all good gifts, without Whom I can do nothing, be with me, I beseech Thee, in this my meditation, and accept my unworthy service, which I offer to Thee, trusting alone in CHRIST JESUS.

Behold the zealous and ardent apostle St. Peter coming to our blessed LORD; he is anxious to know and do all things according to the will of his divine Master. He has some idea that the new covenant brought in a wondrous extent of mercy and forgiveness; and yet he was not acquainted with its true character of boundless love and mercy. He

asked, "How often shall my brother sin against me, and I forgive him? will seven times be enough?" It is not enough, our gracious LORD replies: "I say not unto thee until seven times, but until seventy times seven." Does our gracious LORD mean that we may reckon up the faults of our brother until they reach seventy times seven, and then that we need forgive him no longer? Nay, but even if he sin an hundred times seven, forgive. Have I then taken upon me to overpass the measure of my LORD? He fixed the limit of forgiveness in the number seventy times seven; shall I presume to overleap this limit? It is not so; I cannot go beyond. I have heard the LORD speaking in His apostles, when there is no number or limit fixed; for He says, "Forgiving one another, if any man have a quarrel against any, as God in CHRIST hath forgiven you." Here I have the rule. If CHRIST have forgiven my sins seventy times seven only, if He have pardoned me up to this point and refused to pardon beyond it, then may I also fix this limit and be loath to forgive beyond it. But CHRIST hath found thousands of sins upon sins, and hath yet forgiven all; there is there-

**Wednesday after Twenty-second Sunday. 311**

fore no trespass so great, so aggravated, so continued, which I ought not to forgive.

Let me reckon up my sins; what I do by deeds, what by the eye, what by the ears, what by thought, what in numberless ways. I must therefore daily knock at the door of God's mercy by prayer; daily prostrate myself and say, "Forgive us our debts as we forgive our debtors." What debts of mine? all, or only a part? I must answer, All; so, then, must I do with my debtor.

As a farther incitement to the forgiveness of injuries, let me remember my sins generally, my besetting sins especially,—they were no less the occasion of the death of my blessed Saviour than was the traitor Judas; and yet here I live on, encompassed with mercy on every side, an object of God's great loving kindness: how can I go from the contemplation of such forbearance, and not forgive in an instant every injury, every affront of my brother, who is an object of the same compassion and mercy, washed with the same baptismal waters, redeemed by the same precious Blood?

O Thou, Who in Thy last and extremest

torture, whilst suffering the rigours of Thy cruel enemies, didst pray, " Father, forgive them, for they know not what they do," grant me grace to have the same sweet spirit of forgiveness ; that I may walk on through this world, loving my enemies, and finally attain to those happy mansions to which I should never reach, but that Thou canst and wilt turn Thy face from my sins, and blot out all my misdeeds.



## Thursday

AFTER TWENTY-SECOND SUNDAY.

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THEREFORE IS THE KINGDOM OF HEAVEN LIKENED UNTO A  
CERTAIN KING, WHICH WOULD TAKE ACCOUNT OF  
HIS SERVANTS. — St. Matt. xviii. 23.

**O** LORD, the Giver of all good gifts, without Whom I can do nothing, be with me, I beseech Thee, in this my meditation, and accept my unworthy service, which I offer to Thee, trusting alone in CHRIST JESUS.

In this parable GOD is called a King, because He created and governs all things. The servants are all mankind, created for His praise, and to whom He gave the law of nature. He takes account of them, when He would look into each man's manners, life and deeds, that He may render to each according to that he has done. It follows, "And when he began to



reckon, one was brought unto him which owed him ten thousand talents." Let me consider, that the King takes account of our talents when we shall all appear before the Judgment-seat of CHRIST: what an awful thought is this! He began to take account! Oh, may I be prepared when that dread hour shall come, when, standing before my Judge, He shall begin to take account of my life and actions; He will scrutinize my mind with the eye of His Omniscience, and by some indescribable power shall cause everything that ever I did to pass speedily before my mind. The man in the parable owes many talents, that is, he has grossly abused the powers of body and mind which were entrusted to him; for this he is justly condemned; he was "to be sold, and his wife and children, and all that he had, and payment to be made." See how the wickedness of an individual involves in its punishment all those nearest and dearest! If even I could endure the thought of punishment for my grievous offences, shall I not be checked by this thought, and for the sake of "wife and children, and all that I have," endeavour to correct my sinful ways and to live according to God's law?

**Thursday after Twenty-second Sunday. 315**

“The servant fell down and besought him, saying, Have patience with me, and I will pay Thee all.” Even so I must fall down before my God; I cannot stand before Him; my sin is increased over my head, my iniquity is grown up unto the heavens; I cannot stand before Him Whom I have so justly offended; I must fall prostrate before Him, and in deepest humility exclaim, “Have patience with me!”

Patience! — gracious LORD, what patience is Thine! From the days of my youth I have been in a great trespass unto this day. I have sinned and repented, and repented and sinned; and still I am not utterly cast out! I have been surrounded with mercies, and helps, and loving kindnesses; and yet how often have I fallen back, and yielded to temptation, and behaved myself frowardly before the LORD! I marvel how His justice, His purity, His all-seeing majesty, can bear with me; and yet He is still merciful, and loving, and gracious; and He still has kept within me an ardent desire of serving Him better. Have patience with me, therefore, gracious LORD; still have patience with me, and I will pay Thee all. Pay Thee all? Oh no! I sorrowfully confess that I can-

not pay; I have not wherewithal: how can I? I owe all that I *am*, all that I have — every gift, every grace, to Him. To Him I owe my redemption, and there alone is a debt which I cannot pay; each drop of Blood, as it gushed forth from the pale, emaciated Body of the Lamb of God, was of more price, more efficacy, than the lives of millions upon millions of such as I; and yet that Blood was shed for me; for me that fine was paid; and I am forgiven my whole debt. Oh, joyful news! most wonderful fact!

Let me never cease to thank Thee, O CHRIST my Saviour, for having paid that which I owed. My debt to Thee is vast and countless: behold me! I have nothing to offer Thee but myself: accept me, gracious, LORD, body, soul, and spirit, and keep me with Thee now and ever, that I become no more encumbered with sins for which I have not wherewithal to pay.

## Friday

AFTER TWENTY-SECOND SUNDAY.

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PAY ME THAT THOU OWEST. — St. Matt. xviii. 28.

**O** LORD, the Giver of all good gifts, without Whom I can do nothing, be with me, I beseech Thee, in this my meditation, and accept my unworthy service, which I offer to Thee, trusting alone in CHRIST JESUS.

The same servant to whom his lord had forgiven the immense debt, went out from his presence, and found a fellow servant, one who obeyed the same master, enjoyed the same privileges, was bound by the same laws; and although they had so much in common as to be called fellow servants, yet he to whom the debt had been forgiven laid hands on his fellow servant because he owed him an hundred pence;

and he laid hands on him, used him roughly and unkindly, and treated him as if he had been a rogue, by taking him by the throat, saying, "Pay me that thou owest."

Here let me consider, that the unmerciful servant had a right to the money owed him by the other, but that he pressed his right in an unjustifiable manner.

He would be measured to by his master in one manner, while he measured to his brethren in another. This cannot be; I must take my choice; I live in a kingdom of grace, and as I have received grace I must show grace; as I have found love and mercy, I must show love and mercy. If I exact to the uttermost, then I must expect to pay the very last farthing, and the measure I have meted will be measured to my own bosom.

In vain did his fellow servant fall at his feet, using the same words of entreaty that he, in the agony of his distress, used towards his lord, and found mercy; those words brought back no memories to his mind; he was inexorable, and threw his unfortunate fellow servant into prison. But God is all-powerful, all-just; He watcheth over the poor and the oppressed, and

**Friday after Twenty-second Sunday. 319**

He put into the hearts of other fellow servants to be sorry when they saw what was done.

I may suppose that such persons as were fit to be servants of the great LORD would have a certain hatred and abhorrence of sin; the righteous complain to God, and mourn over the oppressions that are wrought on the earth; and they beg of Him to redress what is far beyond their reach and their power.

The king summons the unmerciful servant to his presence, and then rebukes him in the severest manner; and he not only commands that he be punished, but that the punishment shall continue until the whole debt be paid.

His debt had been forgiven: so has my debt of original sin been forgiven, even at my Baptism; so have my actual sins been forgiven by the all-prevailing intercession of CHRIST: but that forgiveness may be withdrawn, if, with hatred instead of love in my heart, I turn my back against the entreaties of any fellow servant who begs for lenient treatment under the slight debt which he owes me.

O my soul, remember this parable, and be not hard judging of the actions of others, or unforgiving if any have offended thee; when

thou feelest aggrieved, call to mind thy piteous entreaty to thy King, the ten thousand talents, thy narrow escape, thy forgiveness; and forgive from thy heart as thou hopest to find mercy at the dreadful Day of Judgment.

O LORD, make me kind and tender-hearted, compassionate and easy to be entreated; forbearing and forgiving if I have a quarrel against any, that Thou, for CHRIST's sake, may forgive me.

## **Saturday**

**AFTER TWENTY-SECOND SUNDAY.**

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**MY SON, DESPISE NOT THE CHASTENING OF THE LORD; NEI-  
THER BE WEARY OF HIS CORRECTION: FOR WHOM  
THE LORD LOVETH HE CORRECTETH.  
Prov. iii. 11, 12.**

**O** LORD, the Giver of all good gifts, without Whom I can do nothing, be with me, I beseech Thee, in this my meditation, and accept my unworthy service, which I offer to Thee, trusting alone in CHRIST JESUS.

There is something in this passage which comes home to the heart with soothing, comforting influence; and yet it sounds sadly in the ears of the young, the gay, the light-hearted. How is this? and why should those unacquainted with sorrow shrink with such dread from the chastening hands of the LORD? Because they so much need that very correc-



tion, to bring them into subjection to that loving Father Whose very wrath is mercy. But when the soul has been brought nearer to its God, and has tasted and seen how good He is, then it yearns after some manifestations of His love, and it becomes uneasy in prosperity and joy, lest the Lord should have forgotten His promise.

But a soul truly desirous of union with its Maker, cannot live long without sorrow. We ourselves groan within ourselves; we see our spiritual nakedness, our short comings, our backslidings; these are sorrows. But more; the proud heart has to be subdued, and there come upon it such mortifying, such searching afflictions, that in them the chastening of the LORD is visible; the pride of life has to be conquered, and sickness and sorrow are sent, death visits our homes, and all our pleasant things are turned into gall. But lift up your hearts, ye mourners, and hear the words which our holy mother the Church specially intends for our edification: and thou, too, my soul, take heed, and store up the precious words against the evil day: "Take therefore in good part the chastisement of the LORD." In good

**Saturday after Twenty-second Sunday. 323**

part, O LORD! yea, let me embrace it as the very best that can happen to me, "for whom the LORD loveth He chasteneth, and scourgeth every son whom He receiveth; if ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?" O let me be Thy son, Thy child. I resign myself, O LORD, wholly to Thy blessed will. "But if ye be without chastisement, then are ye bastards and not sons." O LORD, may I never be so cast from Thy family; I cannot bear the thought of such desolation.

But the great, the leading argument to shew how precious the LORD's chastenings ought to be to us, is in these words: "And there should be no greater comfort to Christian persons, than to be made like to CHRIST, by suffering patiently adversities, troubles and sicknesses. For He Himself went not up to joy but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with CHRIST; and our door to enter into eternal life is gladly to die with CHRIST; that we may rise again from death and dwell with Him in everlasting life."

Thou canst not produce any greater argument, or higher inducement, O my soul, for suffering any extremity of pain, anguish, or sorrow. To be like unto CHRIST ! what a high honour ! O grant, gracious Saviour, that I may henceforth hail any chastisement Thou mayest lay upon me as the greatest boon, and let me take with joy any amount of bodily pain, so that I may keep always before me the image of Thy crucifixion, in which Thou sufferedst what Thou wilt never lay upon any of Thy creatures, for Thou enduredst the chastisement of our peace, and by the deep and bloody stripes which were inflicted upon Thee, are we healed !

O LORD, let me never forget the promises I made at my Baptism ; and that I have to appear before Thee, the righteous Judge, at the last great day : give me therefore strength and grace so to examine myself, searching into the inmost recesses of my soul, and rooting out my most secret faults, that I may find mercy at Thy hands for CHRIST's sake. *Amen.*

Twenty-third Sunday after Trinity.

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FOR MANY WALK, OF WHOM I HAVE TOLD YOU OFTEN, AND  
NOW TELL YOU EVEN WEeping, THAT THEY ARE THE  
ENEMIES OF THE CROSS OF CHRIST.  
Phil. iii. 18.

**O** GOD, our Refuge and Strength, Who art the Author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through JESUS CHRIST our Lord. *Amen.*

It is very necessary that in my Christian course I should not only consider the good, to take it as an ensample; but I must also meditate upon evil — upon unholy men and unholy ways, in order to avoid them. But how to consider evil without contracting some portion of it, is a very serious thought.

In this passage of the Epistle to the Philippians, which the Church puts forward for our consideration, I may see how we must walk so as to observe the evil and escape contamination. St. Paul exhorts his brethren "to mark them that walk, so as they have us for an ensample;" and how did this holy Apostle walk? I may take it from his own words:

"Giving no offence in anything, that the ministry be not blamed:

"But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

"In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

"By pureness, by knowledge, by long-suffering, by kindness, by the HOLY GHOST, by love unfeigned,

"By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

- "By honour and dishonour, by evil report and good report: as deceivers, and yet true;

"As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

“As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.” (2 Cor. vi. 8-10.)

My soul, ponder well these words, and see the ensample set thee by the holy Apostles; and when thou hast to turn thine eyes upon the wickedness of evil doers, in order to take warning against their sin, take example again from the Apostle, who weeps over the spectacle presented by those wicked persons he here describes. See the necessity of treating sin as a matter of grief, and never take the iniquity of the world as a light matter, or a subject for scorn and laughter.

Think of the horror of being enemies to the Cross of CHRIST; of looking with hatred upon that which furnishes believers with all they can have of true peace in this world, or of hope for the world to come.

Think upon the end of such destruction; not utter annihilation, but never ending, always beginning torments in hell. Think of those, who, having no fear of God before their eyes, give themselves up to inordinate appetites, and bow to and obey them as the god who guides their whole course; and think that such

persons, being utterly shut off from all spiritual blessings, live in the dead blank of sensual enjoyment, glory in so foul a shame, for their minds are set wholly upon earthly things.

Hast thou so acute and delicate a perception of sin, that thou canst weep with the Apostle over the iniquity that is in the world? If thou canst *not*, thou art not walking as thou hast them for an ensample; but thou must entreat thy heavenly Father to give thee a purer love to Him, a clearer perception of the horror of sin, and thou canst join with the Church in her prayer, that "those things which we ask faithfully we may obtain effectually, through JESUS CHRIST our Lord."

## Monday

### AFTER TWENTY-THIRD SUNDAY.

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FOR OUR CONVERSATION IS IN HEAVEN; FROM WHENCE  
ALSO WE LOOK FOR THE SAVIOUR, THE  
LORD JESUS CHRIST.  
Phil. iii. 20.

**O** GOD, our Refuge and Strength, Who art the Author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through JESUS CHRIST our Lord. *Amen.*

The Apostle speaks with confidence that his conversation, and that of his fellow disciples, is in heaven. Can I be so sure that my conversation is there? I am a citizen of that blessed country, elected and chosen thereto by God's free unmerited grace; and as a citizen, I ought not only to take an interest in it, but



I should observe and do all the things commanded in its laws ; I should honour and obey its King, and have no greater delight than in intercourse with my fellow citizens, and in thinking upon, and corresponding with, those who have taken upon their abode in that far country. To have my conversation in heaven — what an overwhelming, happy thought ! There, enthroned in glorious majesty, is One Who to look upon is like a jasper and a sardine stone, with a rainbow round about His Throne, in sight like unto an emerald ; and round about His Throne are myriads of spiritual beings, cherubim and seraphim, angel and archangel, a glorious company waiting to do the bidding of the King of kings and Lord of lords. — But I cannot, I must not pursue this picture, or I might overstep the bounds of reverent devotion.

The question that I ask myself is, How can I, a creature of earth, imperfect, sinful as I am, dare to suppose that I may have my conversation in so high and holy a place ?

My soul, there is One Who has purchased that privilege for thee ; He sitteth at the right hand of the Father interceding for thee ; He

**Monday after Twenty-third Sunday. 331**

has made it possible that thy conversation may be in heaven. Behold His hands and His feet, pierced through and through with nails, which fixed Him to a Cross, where He paid Thy penalty! Behold His pierced side: thence flowed water and blood to wash thee and cleanse thee from the stains of thy sins. He died that thou mightest live; He was buried that thou mightest bury thy sins in His tomb; He rose that thou mightest rise in newness of life; He ascends to heaven to prepare a place for thee, and that thou mightest be able, in heart and mind, thither to ascend, and with Him continually dwell. Canst thou, after this view, wish to leave the company of a gracious Saviour, and again grovel on earth? Lift up thyself, O my soul, and be not captivated with uncertain riches, but seek diligently the riches of the heavenly kingdom, and be content with such things as thou hast; so, free and unshackled by the world, thou canst be always following the pattern of thy Saviour, and always fixed in heart and mind upon the joys of that blest place where He lives and reigns in glory, and from whence He will appear to judge the world.

And who may abide the day of His coming?

Even they who with clean hands and pure hearts have wrought out their salvation with fear and trembling, and have had their conversation in heaven. But my soul, thou art afraid that thou never canst so hold converse with the great and terrible LORD GOD. Be not afraid; the soul being detached from the world, GOD deals with it much as a mother does with her child; she holds it by the hand, helps it to walk, teaches, warns, caresses it, from time to time, and is careful of it in all its wants. Thus GOD, with His all powerful hand supports the soul, speaks to it, teaches it what to do, gives it counsel, raises it up when fallen, and often causes it to taste His sweetness in a way which experience alone can make known to us.

O LORD my GOD, deal thus, I beseech Thee, with me. O carry up my heart with Thee into heaven, and let its treasure be ever there with Thee, with its Saviour and its Sanctifier.  
*Amen.*

## **Tuesday**

**AFTER TWENTY-THIRD SUNDAY.**

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WHO SHALL CHANGE OUR VILE BODY, THAT IT MAY BE FASHIONED LIKE UNTO HIS GLORIOUS BODY, ACCORDING TO THE WORKING, WHEREBY HE IS ABLE EVEN TO SUBDUCE ALL THINGS UNTO HIMSELF. — Phil. iii. 21.

**O** GOD, our Refuge and Strength, Who art the Author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through JESUS CHRIST our Lord. *Amen.*

The Apostle says our “vile body,” because it is now in a state of humiliation, subject to destruction, to pain, to disease; and is this our vile body to be made like unto Him Who sitteth at the right hand of the Father, Who is worshipped by the angels, before Whom do stand

the incorporeal powers, unto Him Who is above all rule, and power, and might.

Well might the Apostle weep for those who had fallen from this glorious hope; well may we wish that our conversation may be in heaven, where, in incessant contemplations of the Divine Perfections, we may insensibly put on the new man and become partly changed; but it will be only in part, "for that which thou sowest is not quickened, except it die." We may sow the seed of the new man by having our conversation in heaven, but still "it is sown in dishonour," though, blessed be God, through JESUS CHRIST our Lord, it is raised in glory. We have borne the image of the earthly; but we shall bear the image of the heavenly, if heaven has been won by our earnest endeavours after a right conversation. Our ascended Lord Who will work this great change in us, hath then this great, this stupendous power; for it is said, "According to the power whereby He is able even to subdue all things unto Himself."

Rouse thyself, O my soul. Let thy conversation be in heaven; look for and long after the appearing of thy dear Lord; He will sift thee, and prove thee, and try thee in various ways,

**Tuesday after Twenty-third Sunday. 335**

both body and soul, in this life ; thy body will go down to the dust, earth will become earth again ; but the trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed ; then death shall be swallowed up in victory.

Thanks be to God, Who giveth us the victory, through our LORD JESUS CHRIST.

“Therefore,” O my soul, “be thou steadfast, immoveable, always abounding in the works of the LORD, forasmuch as thou knowest that thy labour is not in vain in the LORD.”

## Wednesday

AFTER TWENTY-THIRD SUNDAY.

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ACCORDING TO THE WORKING WHEREBY HE IS ABLE EVEN  
TO SUBDUE ALL THINGS UNTO HIMSELF.

Phil. iii. 21.

**O** GOD, our Refuge and Strength, Who art the Author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through JESUS CHRIST our Lord. *Amen.*

I was created in the image of God, and although that Divine impress remains in me, yet I feel and know that I am not now what that image first made the human race.

Adam was created after the image of God, and he walked a perfect man, pure, innocent, and happy; he knew no desire but the will of his Maker, he sought for no happiness beyond

**Wednesday after Twenty-third Sunday. 337**

the entire satisfaction which resulted from perfect obedience. But temptation assailed him, and he fell; and that fall, deep and low as it was, brought sin into the world, and all its woes.

Nothing could redeem mankind from the depth of sin and misery into which Adam's transgression had plunged them, but the oblation of One Whose perfect Human Nature would appease the Divine wrath, kindled by the desecration of that image in which He had created offending man. That One came; but no mere man could do the work He undertook: the Son of God became Man; He was perfect God and He became perfect Man; and He, by giving Himself a sacrifice for sin, has obtained that man shall have the power of freeing himself from the bondage of sin and death, if he be subdued and brought under the dominion of grace by the mighty power of that gracious Redeemer, Who can change our vile body that it may be fashioned like unto His glorious Body, according to the working whereby He is able even to subdue all things unto Himself.

How completely I can see the struggle which it must cost every one to lay aside the natural



man, and put on our LORD JESUS CHRIST! To bring into subjection implies a struggle, a contest, a desperate affray with the deeds of the body. For let me consider the different points of my duty towards God: how imperfectly do I realize the love, the awe, the reverence, the obedience, which are due to the Great Author of my being. If I could realize them, my devotions would be no effort, my obedience would be pleasure, my love would be rapture; and yet I wander in my devotions, and obey my own sinful feelings and affections rather than God's will; I love coldly and in words, rather than in the warm devotion of my heart's best affections to its God. How much have I to subdue in temper—in worldly-mindedness! But in everything about me there is something to be subdued: I must be humbled to the dust, ground down to nothing; I must trample under foot all worldly and carnal affections; JESUS must be my All: for His sake this must be effected; to Him must be dedicated every effort; and from Him the strength to make that effort will be derived. Let me consider in how many ways I may have to be subdued: I must resign myself in the infirmities which

**Wednesday after Twenty-third Sunday. 339**

befal me; sickness may be sent, to bring under the body, to subdue the mind; remedies must be used, but the result must be left to God; and oh! how much may be gained in sickness by offering to God what I suffer, and by contemplating the approach of death or the return to health with calm resignation. But I may be subdued by various other trials, bad health, weak sight, defective hearing, weak and imperfect expression,—in each of these particulars many have been tried, and some by them have been brought very low, to be raised by their Saviour's hands.

I may be subdued by adverse circumstances, loss of fortune, of hopes, death of relations or friends, or by affronts put upon me by others. Many have been crushed to the earth by each of these trials. O my soul, if the LORD JESUS subdue thee by any of these, happy art thou if He again raise thee for Himself above. Thou mayest be subdued by loss of some devotional feeling, dryness, want of love, doubts,—these are humiliating trials; but, my soul, bend down under them, and in humble submission to thy Saviour seek for His guidance, and He will raise thee in due time.

O my soul, fall down and kneel before the LORD; submit entirely to him, know no will of thine own, live in humble subjection; for the LORD shall give strength unto His people, the LORD shall give to His people the blessing of peace.

## Thursday

AFTER TWENTY-THIRD SUNDAY.

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RENDER THEREFORE UNTO CÆSAR THE THINGS WHICH ARE  
CÆSAR'S.—St. Matt. xxii. 21.

**O** GOD, our Refuge and Strength, Who art the Author of all godliness ; be ready, we beseech Thee, to hear the devout prayers of Thy Church ; and grant that those things which we ask faithfully we may obtain effectually ; through JESUS CHRIST our Lord. *Amen.*

Here is a direct command, spoken by the mouth of God Himself, as to our conduct to our earthly sovereign. I must not pass it by without bringing my thoughts to the test here offered, and seeing how far I am in the habit of obeying the injunction.

I am too apt to consider our sovereign as one who is so entirely out of my sphere, that she is nothing to me but a mere object of

curiosity. I fear that I enquire into her every proceeding, her goings out and her comings in, with a mere view to observe how queens behave and what they do. I do not, at least except on particular occasions, regard her as the Lord's anointed, set over me in a very high and peculiar position, and invested with a dignity and authority given by God, and not to be looked at by man without reverence and respect. I may see in this particular instance my want of real active faith; for had my eyes beheld what I really believe took place at the coronation of our beloved sovereign, I should most probably have regarded her in a very different light. She stood on that day in the magnificent house consecrated to the honour and glory of God by the piety of her ancestors; surrounded by the nobles of the land and her faithful subjects; the object of the love, and the subject of the fervent prayers offered up by the noble in birth, the high in intellect, the mighty in power; there she stood, every thing that wealth and splendour could do, adding magnificence to her presence. But higher, far higher than all this worldly pomp, in that temple the eye of faith beheld the glory of God

**Thursday after Twenty-third Sunday. 343**

filling the house, the trains of angels shining in all the glorious light borrowed from their Master's heavenly mansions, and wafting on their smooth and even course the prayers of the multitude to the Throne of grace.

And further, we might see our Lord Himself, by the hand of His chosen servant, anointing the tender form of the delicate woman to be His representative on earth. The King of kings deputed His servant to encircle that beautiful head with the emblem of dominion, and the words of His blessing were pronounced in the temple, before the mixed multitude shouted, God save the Queen !

Let me think on that solemn day whenever I hear others, or begin myself to speak lightly of the sayings and doings of one so awfully placed over me ; and let me render unto God's anointed that which of right belongs to her.

But let me consider the more literal sense in which the words "Render unto Cæsar the things which are Cæsar's" may be taken. I am not likely, perhaps, to be guilty of actually defrauding the Queen in a pecuniary way ; but there are other claims that she has lawfully upon me ; she has a right to my respect, honour,

and constant remembrance before God. Do I always remember this? Do I never speak of her or her family disrespectfully? Do I never feel unduly dissatisfied or discontented with what is ordered by her authority? Do I remember her in my prayers as I should, with the remembrance that in so doing I am, in one important respect, fulfilling the fifth commandment? Do I strive to impress on others the great importance of this obligation? All who have authority under her have the same claim upon my deference, in a subordinate degree. Do I act accordingly? In a word, do I render to *all* who are in any way my superiors the respect and deference which are enjoined in the words "Render unto Cæsar the things that are Cæsar's?"

O LORD, strengthen me by Thy grace to observe every jot and tittle of Thy law, and hear me when I use the prayers of the Church for the Queen and all those in authority under her.

Almighty and everlasting God, we are taught by Thy holy Word, that the hearts of kings are in Thy rule and governance, and that thou dost

**Thursday after Twenty-third Sunday. 345**

dispose and turn them as it seemeth best to Thy godly wisdom : We humbly beseech Thee so to dispose and govern the heart of Victoria Thy servant, our Queen and Governor, that in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness : Grant this, O merciful Father, for Thy dear Son's sake, JESUS CHRIST our Lord. *Amen.*



## Friday

AFTER TWENTY-THIRD SUNDAY.

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AND UNTO GOD THE THINGS THAT ARE GOD'S.  
St. Matt. xxii. 21.

**O** GOD, our Refuge and Strength, Who art the Author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through JESUS CHRIST our Lord. *Amen.*

On the penny was the image of Cæsar, and therefore to Cæsar was it to be rendered; to God Himself must be given that on which His Divine image was impressed, even man himself. Now when God made man in His own image, He pronounced him very good; but from that state and condition man by transgression fell: the Divine image was marred and blotted by sin stains, and he fell, though not entirely from

the image, yet completely from the likeness of God. To restore that which was destroyed by the first Adam, the second Adam came into the world; the only-begotten Son of God took upon Him our nature, and became a perfect Man; and in Him human nature again had the image of God.

Now I must ask myself, if my admiration for any one create in me a desire to imitate him, how should I set about it? I should certainly endeavour to be as much as possible with that person, study his wishes, watch his motions, listen to his words, and endeavour to catch the slightest inclinations of his will; I must, in a word, give myself up to that person, in order that constant communication may bring about an identity of thought and feeling, which will create the likeness to which I wish to attain.

Dost thou see, O my soul, how thou canst render unto thy God that which is His, viz. thyself, made in His image, however degraded and defiled? Thou must cast thyself before the Throne of grace, saying, Behold me, Lord, I desire to be Thine; I offer myself unto Thee, unworthy as I am; I desire to reserve nothing to myself: O give me grace to perceive and

know how I can best serve Thee and become entirely Thine. This is but a beginning, the dedication of self to God; what follows will be difficult; and many a time shall I have to exclaim, "The spirit, O LORD, is willing, the flesh is weak!" How hard it is for those living on earth to rest in constant communion with the High and Holy One; self-examination as to purity of intention, and singleness of mind, must precede prayer; and oh! how long it is before prayer becomes what it ought to be, the intense and earnest communion of the creature with its Creator! Sometimes the soul does rest absorbed in earnest contemplation of the beauty, the majesty, the glory of its Lord and Maker; but it descends to earth again, and then with sorrow it exclaims, O LORD, I am not yet wholly Thine; earth still has its part in me; I must pass through the final trial of the human race; I must walk along the valley of the shadow of death; and then, O blissful thought! although it doth not appear what we shall be, we know that, when He shall appear, we shall be like Him, for we shall see Him as He is.

Hast thou this hope, O my soul? Oh, if

**Friday after Twenty-third Sunday. 349**

thou hast, purify thyself even as He is pure ;  
walk close to Him in all virtue and godliness  
of living ; and render most scrupulously unto  
Him, everything that thou hast, everything  
that thou art ; then wilt thou become His in-  
deed, and He will be with thee for ever.

## Saturday

AFTER TWENTY-THIRD SUNDAY.

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WHEN THEY HAD HEARD THESE WORDS, THEY MARVELLED,  
AND LEFT HIM, AND WENT THEIR WAY.  
St. Matt. xxii. 22.

**O** GOD, our Refuge and Strength, Who art the Author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through JESUS CHRIST our Lord. *Amen.*

The Pharisees had endeavoured, by putting, as they thought, ensnaring questions to our blessed LORD, to entangle Him in His talk; but they were unable to do it. On the contrary, every means they employed for this purpose only served to exhibit more clearly His wisdom and justice, so that they were themselves compelled to marvel at His answer.

**Saturday after Twenty-third Sunday. 351**

They marvelled : were they convinced? No ; they left Him, and went their way.

How much is this the conduct of many who profess and call themselves Christians now ! They profess to have difficulties and doubts on certain points of religious doctrine and practice ; they have their doubts removed in various ways, perhaps in conversation, or in reading, or by sermons ; they exclaim, "This is exactly what I wanted." The doubts are removed, they are pleased and satisfied for the moment, and yet they follow CHRIST none the more ; they marvel, they leave Him, they go their way, — and that way is into the busy world, where they practise none of these doctrines, of the truth of which they are fully convinced, and they imitate not the example of our Saviour CHRIST, Whose steps we are commanded to follow.

How often, alas, is this the case with me ! I look back and see the time when my mind was wonderfully cleared on points of doctrine and duty ; and yet the fruit was only a momentary admiration of the truth, or pleasure at the clearness of the explanation, or satisfaction with the preacher or speaker. There was no

decided step taken, no turning my back on former habits and associates, no determined following of CHRIST. O my soul, this is a melancholy reflection! How often hast thou marvelled; but the fruit of thy emotion, where is it? Alas, alas! thou hast left Him; thou hast gone on thy old way, the way of self-indulgence, of over-anxiety after many things, of seeking after pleasure, and of forgetfulness of the one thing needful.

O LORD, grant me a little more time, that I may recover my strength before I go hence and be no more seen: may I listen with more devout attention to Thy gracious words, and having received them into my heart, grant that they may bring forth the fruit of holiness of living to the glory of Thy Name. *Amen.*

Twenty-fourth Sunday after Trinity.

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FOR THE HOPE WHICH IS LAID UP FOR YOU IN HEAVEN.

Col. i. 5.

**O** LORD, I beseech Thee, quicken me by the grace of Thy Holy Spirit to meditate rightly upon Thy holy Word; elevate my mind to the contemplation of the Divine mysteries which Thou hast vouchsafed to reveal, and bless this exercise to the good of my soul; for the sake of JESUS CHRIST our Lord.

It is said in the Psalms, "They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion." Thus we must walk on, if we wish to attain to the hope which is laid up for us in heaven, — we must rise from one degree of strength to another. I see that here is a progresion, a going forward, a mastering of difficulties, an overcoming of obstacles; and the reward is a hope



of some unspeakable good, reserved for me in heaven.

I begin my Christian course in the strength given me from above — the grace of God given in Baptism ; my next step is faith ; thence proceeds love ; from whence spring obedience and self-abnegation, a desire to be with CHRIST, to see Him as He is, to be like Him ; and then rises to my view the hope laid up for me in heaven. The struggles which I have to undergo in this world are very wearying ; they start up one after another ; their number and strength take away all hope of finally subduing them. What makes this struggle so terrible, and yet so joyful ? The hope that is laid up for us in heaven. My faith begins in bare belief ; but it shoots forth and becomes living and fruitful, as I see myself naked of every good thing and in need of grace to help me ; as I watch the wonders and glories of animate and inanimate nature ; as I see fresh instances of infinite mercy and love surrounding me on every side. I then contemplate the power, might, majesty, and glory of the high and holy LORD GOD, and I am full of love ; I desire to love Him more than I feel my weak nature capable of ; I yearn after

the inconceivable glories of His eternal kingdom ; and then see that the hope laid up for me in heaven is nothing less than the enjoyment of the Presence of this loving Father, this beneficent Creator, this unspeakably glorious LORD God. And now, LORD, what is my hope ? Truly my hope is in Thee. O let me not be disappointed of my hope !

This hope is “laid up” for me in heaven ; it is awaiting me. There are millions upon millions of angels in that blessed place, watching my progress on the path of this life. They know what the prize really is for which I am trying, and no doubt they marvel that I should ever lose sight of the object of my wishes in the surrounding scenes ; they wonder that the things of this world dim my vision of the hope laid up for me ; and they see with astonishment how weak my efforts are, how tepid I am oftentimes, and how I use not all my strength in the trial before me. O short sighted and weak mortal that I am ! how do I forget the glorious prize for which I am fighting ! I know that it is greater than can enter into the heart of man to conceive ; and yet I content myself with a very rare recurrence to the recollection of the

hope which is laid up for me in heaven. I cannot conceive how I shall be capable of enjoying it—it is no less than God Himself. What a change must I undergo before I can enjoy the blissful vision! I shall see Him as He is, God enthroned in glory, the brightness of His Presence ineffable, the beauty inconceivable. And there all hope together with Him is laid up as treasure in heaven: holy souls who have been resting from their labours, dear friends, lost treasures, (            ), all these are laid up in heaven.

Oh, how does all my hope centre with Him in that blessed abode! Oh, may I one day look up and lift up my head! Oh, may my redemption draw nigh! Purify me, O LORD my God, and strengthen me so to walk on in this life, that as Thou hast prepared for them that love Thee such good things as pass man's understanding, so Thou mayest pour into my heart such love towards Thee, that I, loving Thee above all things, may obtain Thy promises, which exceed all that I can desire, through JESUS CHRIST our Lord. *Amen.*

## **Monday**

### **AFTER TWENTY-FOURTH SUNDAY.**

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**FOR THIS CAUSE WE ALSO, SINCE THE DAY WE HEARD IT,**

**DO NOT CEASE TO PRAY FOR YOU.**

**Col. i. 9.**

**O** LORD, I beseech Thee, quicken me by the grace of Thy Holy Spirit to meditate rightly upon Thy holy Word; elevate my mind to the contemplation of the Divine mysteries which Thou hast vouchsafed to reveal, and bless this exercise to the good of my soul; for the sake of **JESUS CHRIST** our Lord.

It is often a matter of some perplexity, how to pray for others: I know nothing of their special wants, nor in what particulars they most stand in need of God's strengthening grace. The text gives an insight into the subject, on which if I meditate aright, I cannot fail to gather some fruit. The cause for

which St. Paul prayed for these Colossians was, that Epaphras had declared unto him their "love in the Spirit." Oh, what a bond is charity! One LORD, one Faith, one Baptism, one God and Father of all; those who have these points of union are indeed brethren; they all look up to the same heavenly Father; all adore the same Saviour; all feel the communion of souls, which a participation in the efficacy of the Blood of the Crucified JESUS to the washing away of sins, must beget in the sanctified mind. With all this, and much more, in common, how can I cease to pray for those who are bound in the sacred bands of Christian brotherhood? But how can I pray rightly for those whom I know not, whom I have never seen?

Let me consider of what we all must stand in need, what is our common vocation, our common want. We all are children of the same heavenly Father; I cannot, therefore, err in begging of that merciful Father, that all may be filled with the knowledge of His Will in all wisdom and spiritual understanding.

To know the Will of God is the highest wisdom, and that Divine Will can be only spiri-

**Monday after Twenty-fourth Sunday. 359**

tually discerned; therefore let me pray earnestly that this knowledge may be granted to me and to all the brethren in CHRIST JESUS; that the HOLY SPIRIT may shine more and more powerfully in our hearts, and may make that light, which, without such gracious help, would be utter and woeful darkness.

But to know the Will of God is not to do it. I must, therefore, pray that they may walk worthy of the LORD unto all pleasing, being fruitful in every good work. But this requires the strengthening grace of the HOLY SPIRIT; and I must therefore pray that they may be "strengthened with all might, according to His glorious power." But oh, how difficult, how slippery is this walking worthy of the LORD; how, in it, do we find the weakness of our mortal nature; how do backslidings discourage, and coldness and dryness drive to the verge of despair! Then, also, I must pray that, along with this strengthening grace, they may be endued with patience and long-suffering. Then must my soul be raised in thankful adoration of that beneficent Father, Who has made all meet to be partakers of the inheritance of the saints in light; Who has delivered

us all from the powers of darkness; and has translated us all into the kingdom of His dear Son; and then comes a torrent of thanksgivings and praises too deep for utterance, for the inconceivable mercies of Redeeming Love which has cemented this brotherhood, and purchased for me the privilege of thus approaching the Throne of grace, sinner that I am, and of offering supplications for others, — I, who have such need of the intensest of prayers for myself.

O LORD, this is another of Thy great benefits to me, the permission to intercede for others. O let me not slacken in my petitions both for those who love the LORD JESUS, generally, and for those who specially need the prayers of the brethren; let me never omit to pray, sending up such petitions as St. Paul here gives me an ensample of.

## **Tuesday**

**AFTER TWENTY-FOURTH SUNDAY.**

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**AND TO DESIRE THAT YE MIGHT BE FILLED WITH THE  
KNOWLEDGE OF HIS WILL. — Col. i. 9.**

**O** LORD, I beseech Thee, quicken me by the grace of Thy Holy Spirit to meditate rightly upon Thy holy Word; elevate my mind to the contemplation of the Divine mysteries which Thou hast vouchsafed to reveal, and bless this exercise to the good of my soul; for the sake of JESUS CHRIST our Lord.

To know Thy Will, O my God, is all that I wish, all that I desire; Thou art my All; and if I can attain to the knowledge of the Eternal Mind Which guides, governs, and supports me, I shall be truly on the road to eternal life. Grant me, O LORD, not only knowledge, but strength; not only the skill to know, but the power to do Thy Will.



But how can I get this knowledge? It surely is too wonderful for me. I must pray most fervently, in the first place, for purity of intention, for a real desire to know what the Will of God is in every particular; in the next place, for spiritual discernment. It is not an easy thing to see and apprehend the motions of God's Will; it must be attained by study of the Holy Scriptures, whereby wisdom and knowledge are gained; and that wisdom and knowledge will enlighten the soul, when applied by the grace of God's Holy Spirit.

I must also add watchfulness to prayer and study; God's Will is often shown by outward things; and I must have a seeing eye, and a hearing ear, that none of the indications of God's Providence may pass by unheeded.

Now, when I have proved what that good and acceptable Will of God is, what is to be my course? It is not sufficient to know the Will of God, I must endeavour to *do* it. First, I must begin with self, and must endeavour to present my body a living sacrifice, holy, acceptable to God. I must say, I know Thy Will, I am content to do it, O my God; behold me, I am Thine; take me into Thy everlasting Arms;

**Tuesday after Twenty-fourth Sunday. 363**

keep me ever by Thee ; dispose of me absolutely ; and grant that, by the contemplation of Thy perfections, my will may be so entirely dissolved into Thine, that I may know no will but what Thou wilt, no desire but as Thou commandest, and That I may be wholly Thine.

To the furtherance of this end, let me ever remember the example set me by my Saviour JESUS. He said, "Father, not My will, but Thine be done." Here was the human will, "My will," entirely given up to the Divine Will, "Thine." Can I hope to follow this pattern? Oh, let me strive, by earnest prayers for the strengthening Spirit of grace, to attain to something of this spirit of resignation ; and let me draw from the consideration of this subject the simple rule, "Pray, study, watch ;" and I earnestly hope that according to the measure of faith I put to the work, so will it be done unto me.

O my soul, thou mayest consider that, by endeavouring to do the Will of God with all thy might, thou securest for thyself the peace of mind which good men have ; thou art at peace with God, and with thyself. But thou must remember that thou must work to attain to this

state: for the Will of God is even thy sanctification; and thou must mortify all thy earthly affections and desires, and place them all upon God and heavenly things; and this implies no small contention with thyself and with the things of this world. But watch and pray, work and strive; remember that God's Will is, that thou shouldest be wholly His; and He can admit of no impurity, no worldly ways, no wandering thoughts; He must have thy whole self; and if in gaining possession He have to wound, bruise, pierce thee, if He have to grind thee down to the ground, happy shalt thou be, if, in the midst of all, thou hast the faith to exclaim, "My Father, not my will, but Thine be done."

**Wednesday**

**AFTER TWENTY-FOURTH SUNDAY.**

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**GIVING THANKS UNTO THE FATHER, WHICH HATH MADE US  
MEET TO BE PARTAKERS OF THE INHERITANCE  
OF THE SAINTS IN LIGHT.  
Col. i. 12.**

**O** LORD, I beseech Thee, quicken me by the grace of Thy Holy Spirit to meditate rightly upon Thy holy Word; elevate my mind to the contemplation of the Divine mysteries which Thou hast vouchsafed to reveal, and bless this exercise to the good of my soul; for the sake of JESUS CHRIST our Lord.

Let me consider with what intensity I ought to give thanks unto the Father, for all His mercies vouchsafed unto me. Every day do I find something amiss in myself, even my best endeavours are tainted with some imperfection, and yet my Heavenly Father has regarded me as clean and pure, through the meritorious

Sacrifice and continual Intercession of His dear Son. I am thus made meet to be a partaker of the inheritance of the saints in light. Praise the Lord, then, O my soul, and forget not all His benefits; He hath delivered me from my enemies, my great and besetting sins, for His mercy endureth for ever.

Let me now consider the inheritance which has been thus purchased for me by the Blood of my most loving Saviour. I am to partake of it along with those blessed saints, who, having passed through the trials and dangers of this world, are now enjoying the fruit of their labours in the mansions of light and bliss, which were once their hope, and are now their possession.

Prepare thyself, O my soul, for the contemplation of those glories, on which thou mayest meditate for a while, in order to strengthen thy endeavours after attaining to them; but meditate reverently, that thou mayest not intrude into that which God has withheld from thee.

Look up and see a rich, delicious land, that flows with sweeter streams than milk and honey.

**Wednesday after Twenty-fourth Sunday. 367**

Look up and see a glorious city, incomparably finer than the courts of kings. Behold the blessed Angels shining on their thrones; and all the holy saints triumphing with their hymns. Behold the glory wherewith the LORD hath crowned them, in the solemn day of their espousals with Himself.

But look up yet higher, O my soul, and see the sacred Humanity of thy dear Redeemer, the Blessed JESUS, Who died for us upon the Cross, and now invites us to partake of His crown.

See and rejoice in those eternal honours, which heaven and earth pay to their King. Look once again, and humbly admire the unspeakable mystery. See and adore the Sovereign Deity, essentially full of Its own blest light; full, and overflowing to all creatures, which shine as feeble beams derived from Him. When thou hast seen all this, my soul, canst Thou abstain from obeying the Apostle's command, to give thanks unto the Father, Who hath made thee meet for so glorious an inheritance? O turn thyself more and more from beholding with satisfaction the petty things which entertain our minds in this world! What

are honour and pleasure compared to the bliss of eternal paradise? what are riches or fair possessions, when set against the treasures of heaven?

Oh, how glorious is this blessed inheritance, where our LORD dwells surrounded by His saints! O LORD, make me to be numbered with Thy saints, in glory everlasting! *Amen.*

## Thursday

AFTER TWENTY-FOURTH SUNDAY.

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WHILE HE SPAKE THESE THINGS UNTO THEM, BEHOLD,  
THERE CAME A CERTAIN RULER, AND WORSHIPPED HIM,  
SAYING, MY DAUGHTER IS EVEN NOW DEAD : BUT COME  
AND LAY THY HAND UPON HER, AND SHE SHALL LIVE. —  
St. Matt. ix. 18.

**O** LORD, I beseech Thee, quicken me by  
the grace of Thy Holy Spirit to meditate  
rightly upon Thy holy Word ; elevate my mind  
to the contemplation of the Divine mysteries  
which Thou hast vouchsafed to reveal, and  
bless this exercise to the good of my soul ;  
for the sake of JESUS CHRIST our Lord.

Behold our blessed LORD, standing sur-  
rounded by the disciples of John ; they have  
been questioning Him, and receiving from His  
lips words such as never man spake before.  
He was even yet speaking, when one approached,  
before whom the surrounding crowd gave way ;



he was a man of consequence, and as he approached the gracious Saviour, those who were nearest to him gave way, that he might have freer access. The ruler comes, not with an air of importance and authority; all other feelings are concealed by the appearance of deep grief which weighs upon his soul. Behold the heart-stricken father fallen at the feet of that lowly Man, Whom by faith he sees to be One mighty to save. He worships Him. What has he to say? Has he a sin to confess, a disease to be healed? No, he has a grief to disclose, such a grief as can hardly be surpassed. "My daughter is even now dead." She has gone; life has fled; she was my only daughter, and I am left alone. Such was his sad tale. But, O blessed faith, blessed knowledge! he knew that Jesus was the Saviour; he believed Him to be God; and he made his request: "Come, and lay Thy hand upon her, and she shall live."

Now, I do not stop to remark the faith of Jairus; it was a strong faith, though not so strong as that of the centurion, whose request simply was, "Speak the word;" but it was an effectual, living faith, for our Lord immediately rose and followed him. It is refreshing and

**Thursday after Twenty-fourth Sunday. 871**

comforting, when all men are asking questions, and weighing arguments, and suggesting difficulties, to find one who comes to the Saviour, bringing a broken heart, and making a plain, earnest request. Some may talk about the Saviour's power, and discourse about His love ; but here is one who in full confidence of His love approaches Him, and, feeling certain of His power, makes his request. The request is granted. When, in simplicity of faith and singleness of purpose, we seek Jesus, He does us the high honour of following us.

Oh, the peace and joy of the faithful soul ! What sorrow can touch those who have a Saviour to flee unto, a God in Whom they trust ? The darkness is no darkness to them ; they fear no evil ; for His rod and His staff comfort them. My soul, think not that Thy faith will secure thee from the sorrows and calamities which are the portion of the children of men. Thou wilt have to endure much tribulation, but thou knowest how thy sorrow can be turned into joy ; and thus, to the true believer, there is no real, lasting sorrow in this world except sorrow for sin. Thou must approach thy Saviour, fall down, worship Him : stop not to use choice

words and fine phrases, but pour out unto Him the grief which oppresses thee ; “ My child — ” or “ My parent is dead,” or “ My sin is too heavy for me to bear ; ” save me, LORD, I perish ; my bones are consumed ; but come, lay Thy hand, Thy all-powerful hand upon Thy servant, and she shall live.

Hast thou faith enough to say this ? canst thou sufficiently realize thy Saviour’s Presence to put a strong will and intention to thy petition ? If thou have, thou wilt soon know that thy Saviour has risen and followed thee. He, thy pitiful, loving Master, has heard thy voice ; and when He is with thee, thou wilt have the strength, the peace, the joy imparted to thee that His Presence must ever inspire.

O my most gracious Saviour, grant that I may always betake myself to Thee in all my troubles and dangers, whensoever they beset me. Stretch forth Thy strong and powerful right hand to guide me in dangers and tribulations ; and may they always end, as did the death of Jairus’s daughter, in getting Thee, my Saviour and my God, to listen to my petitions, to rise and follow me. Then

**Thursday after Twenty-fourth Sunday. 373**

shall my sorrow be blessed to me, and then shall I exclaim with the Psalmist, "It is good for me that I have been in trouble, that I might learn Thy statutes."

## Friday

AFTER TWENTY-FOURTH SUNDAY.

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IF I MAY BUT TOUCH HIS GARMENT, I SHALL BE WHOLE.  
St. Matt. ix. 21.

**O** LORD, I beseech Thee, quicken me by the grace of Thy Holy Spirit to meditate rightly upon Thy holy Word; elevate my mind to the contemplation of the Divine mysteries which Thou hast vouchsafed to reveal, and bless this exercise to the good of my soul; for the sake of JESUS CHRIST our Lord.

This woman had been suffering from a disease for twelve years; she was reduced to the lowest degree of strength; she could but just reach the spot where our blessed LORD was; she only wished to get near Him, for she was convinced that, if she but touched the garment He wore, she should be cured.

She touched the hem of his garment, and

He, feeling that virtue had gone out of Him, turned round; the woman confused and awed by the Divine countenance shrunk back; but He, all compassion and mercy, said, "Daughter, be of good comfort, thy faith hath made thee whole."

Here is an instance of bodily infirmity cured by our LORD: He had cured leprosy, but that was a disease sent as a punishment for sin, as He said, "Thy sins are forgiven thee;" but here is no mention of sins; He calls the woman "daughter," He mentions her faith, and He shews that faith to have been the means of curing her of her plague.

Let me here observe the tender compassion of our LORD towards those afflicted with bodily sickness; that He should care for the soul, though it be the height of condescension, is not so astonishing as His care for the body. If such be the case, let me consider in what ways sickness ought to be taken, in order that we may approach the Saviour and receive the gracious assistance which He always affords.

If I wish for sickness to turn into safety and life, into health and virtue, I must follow Jesus, my Saviour, even though it be difficult

to thread my way among the pains and distractions, the languor and dulness, which usually throng round a sick person. Religion should be the employment of sickness, and prayer the employment of religion. I must meditate often during sickness on the possibility of death, and on the certainty of its reaching me some time.

I must practise patience; first by calmly looking upon my state; then by bearing my sickness with the same thoughts, devotions—the same steady course of mind as in health.

I must also take my sickness with the spirit of a little child; must go straight forward, being careful for nothing, entirely trusting in my attendants. I must not murmur or complain, or pretend to choose my sickness, by supposing that any other kind I could bear better.

I must be obedient to the physician; God has providentially placed him for my help; I may therefore place myself in his hands, without either too great confidence or too much distrust, remembering that means succeed only so far as God pleases.

I must also practise faith; I may not be

**Friday after Twenty-fourth Sunday. 377**

able to use the same devotions, or to be as frequent in prayer as during health; but by short prayers, and ejaculations, and acts of faith, I may place myself in God's hands. I may follow after my Saviour, and in full faith may touch the hem of His garment, by placing myself entirely at His disposal; and, O gracious Saviour, in that day, whenever it may come, turn Thee unto me, and look upon me; say those gracious words, "Daughter, be of good comfort, thy faith hath made thee whole."

But I cannot thus approach my LORD unless I repent me truly of my former sins. Let me search and try my ways. Let me lift up my hands unto God in the heavens. I have transgressed and rebelled: and Thou hast not pardoned; Thou hast covered with anger and persecuted me; Thou hast slain, Thou hast not pitied. O cover not Thyself with a cloud, but let my prayer pass through.

Thus, O my soul, do thou follow thy LORD, when thou hast an infirmity to be cured. If thou canst get close enough to Him, by patience, by repentance, by faith, thou wilt be able to touch the hem of His garment, and then He



will infuse comfort into thee ; He will speak to thee as a tender Father ; and He will make thee whole, if in this life, by removing thy infirmities, — if in the world to come, by cleansing thee in His precious Blood, and placing thee in His heavenly kingdom.

## Saturday

AFTER TWENTY-FOURTH SUNDAY.

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THE MAID IS NOT DEAD, BUT SLEEPETH.

St. Matt. ix. 24.

**O** LORD, I beseech Thee, quicken me by the grace of Thy Holy Spirit to meditate rightly upon Thy holy Word; elevate my mind to the contemplation of the Divine mysteries which Thou hast vouchsafed to reveal, and bless this exercise to the good of my soul; for the sake of JESUS CHRIST our Lord.

The infirm woman was healed during the passage of our LORD to the house of Jairus. He was attended by the ruler, and by many of His disciples, and a crowd of people followed Him.

They entered the house: there were singing-men and singing-women making loud lamentation for the dead. It was an ordinance in Israel

that those who had passed from life should be so honoured; and no doubt the ruler's only daughter had as much mourning and lament made for her as the station of her father could command. He, the blessed Saviour, entered, and He sent out the noisy inmates of the room by the simple command, "Give place." He added the astounding assurance that "the maid is not dead but sleepeth; and in their irreverent want of faith, "they laughed Him to scorn." The people were put forth: then went Jesus up to the pale and lifeless form of the maiden and took her hand. Oh, the life-giving, animating touch of that blessed Hand! it restored the maid to life; "she arose."

The death of a pure, innocent creature, is not truly death; it is a sleep, during which the soul passes to regions more fitted for its abode than this perishing and naughty world. There is comfort here for those who lose their treasures, "just born, baptized, and gone;" there is comfort for those whose dear ones, before the robes of their Baptism have been sullied, have fallen asleep in Jesus; there is a comfort, inexplicable, unutterable, yet real and certain, in these words, "The maid is not dead, but

**Saturday after Twenty-fourth Sunday. 381**

sleepeth." And who would wish to awaken such blessed souls out of such a sleep? They have closed their eyes upon a sinful and wicked world, full of misery, pain, and sorrow; they will open them in the glorious kingdom of the adorable Saviour, Whose blessed Hands have been stretched out to raise them to that blissful place, where God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away.

I know that my Redeemer liveth, and that at the Last Day I shall rise out of the earth, and be compassed again with my skin, and that in my flesh I shall see God; and humbly I hope, in that blissful sight shall be for ever happy. This my hope is laid up in my bosom; give us then, O gracious LORD, give us, when we die, eternal rest; and may Thy glorious light shine bright upon us for ever. *Amen.*

## Twenty-fifth Sunday after Trinity.

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BEHOLD, THE DAYS COME, SAITH THE LORD, THAT I WILL RAISE UNTO DAVID A RIGHTEOUS BRANCH, AND A KING SHALL REIGN AND PROSPER, AND SHALL EXECUTE JUDGMENT AND JUSTICE IN THE EARTH. — Jeremiah xxiii. 5.

**P**REPARE now thy ways, O my soul, before the LORD; make thy paths straight before the Face of our God; for He will come again with glory to judge both the quick and the dead, and blessed are they who are prepared to meet Him.

The Church this day assumes a different tone. She has lately been holding forth examples and precepts of holiness, meekness, goodness, justice, temperance, and all things belonging to the personal holiness of her children. She this day begins to speak of a King, the righteous Branch of the root of Jesse; and my attention is therefore directed to that subject. The glad tidings of the near approach of

a King ring out more and more loudly, and I am told to prepare. The mighty God is besought to stir up the wills of His faithful people, in order that they may bring forth the fruit of good works; and then, that King Who is coming will bring the reward with Him. This week I am specially warned of the approach of Advent, in which season we are to "prepare the way of the LORD." When I am told of the near approach of an event, which is to be one of great importance to me, I am seized with a sort of dread, and I begin to consider whether I am in all respects fit for the occasion of which I am in expectation. Can I in like manner hear the words, "The days come," without feeling an awful dread of those days which are indeed coming, and may be very near at hand? I am now going to prepare for the due celebration of the events of our LORD's Incarnation and Birth; the seasons which are now to follow in their course bring me very near to that blessed LORD, Who hath visited and redeemed His people, and raised up a mighty salvation for us in the house of His servant David.

These considerations of themselves ought to

beget in me a great carefulness, that I may be sufficiently prepared for such high and holy contemplations; but there is another consideration, which the season of Advent brings before me, on which I ought to meditate with profound reverence—the Second Coming of our Lord JESUS CHRIST. I must endeavour to raise my thoughts, and meditate on our blessed Saviour as a King, Who came into the world first as a lowly and poor Man, but who shall return in power and great glory to execute judgment and justice in the earth. He shall come with strong Hand, and His Arm shall rule for Him. Behold, His reward is with Him, and His work before Him. Behold in that day shall the Branch of the LORD be beautiful and glorious; and the fruits of the earth shall be excellent and comely for them that are escaped of Israel. O my soul, art thou prepared to meet this King, this majestic and glorious Monarch, Who is coming to execute justice and judgment, and Whose reward is with Him? Pray that thy will may be effectually stirred up to make every effort, that when He shall appear thou mayest be able to plead thy willingness to do His Will,

although thy power will always fall short of thy wishes.

O pray that thou mayest be among that excellent and comely fruit of the earth, which will receive those blessed rewards which He has now with Him in heaven, but which He will bring to bestow on those who plenteously bring forth the fruit of good works.





**Monday****AFTER TWENTY-FIFTH SUNDAY.**

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**AND A KING SHALL REIGN AND PROSPER.****Jeremiah, xxiii. 5.**

**S**TIR up, we beseech Thee, O LORD, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded; through JESUS CHRIST our Lord.

Let me consider that the King here named is our Lord and Saviour JESUS CHRIST. "For we see JESUS, Who was made a little lower than the Angels for the suffering of death, crowned with glory and honour." I see that this dominion, given or imparted, cannot belong to the Divine Nature, because in that everything is absolute and independent; but it belongs to the Human Nature of our blessed LORD, and as such, I am brought by the Church to the con-

**Monday after Twenty-fifth Sunday. 387**

sideration of it, now that we are about especially to turn our thoughts to the facts of His Incarnation, and all the circumstances attending His coming in the flesh.

Let me consider that the dominion thus given to CHRIST in His Human Nature, was a direct and full power over all things; but it was not given at once,—it was imparted while He was living on earth, when He came from God; and also after His death, resurrection, and ascension, when He went to God. For to this end CHRIST both died, rose, and revived, that He might be LORD, both of the dead and living. Because He humbled Himself and became obedient to death, even the death of the Cross; therefore God hath also highly exalted Him, and given Him a Name which is above every name; that at the Name of JESUS every knee should bow, of things in heaven and things in earth and things under the earth; and that every tongue should confess that JESUS CHRIST is LORD, to the glory of God the Father.

Seeing then that CHRIST our Lord has purchased this everlasting dominion over all things, let me consider how I and all true believers are peculiarly His. We are His by right of con-

quest; we were servants of His enemy the devil, but He purchased us with His death; while He saved us He died for us; and thus this dying Victor gave us life; upon the Cross, as His triumphant chariot, He shed that precious Blood which bought us, and thereby became our Lord and King by right of redemption, both as to conquest and purchase.

Being, then, servant and subject of this King of kings, let me consider that I have bound myself by oath to serve Him. "I am to yield myself unto God, as those that are alive from the dead, and my members as instruments of righteousness unto God; that as I have yielded my members servants to uncleanness and to iniquity, even so I should yield my members servants to righteousness unto holiness." Thus the same dominion is acknowledged by compact in my baptismal vows, and confirmed by covenant; and so CHRIST becomes our King by right of obligation.

I know that by being servant of a King I am absolutely His, and must act as one not his own but another's.

I must also be obedient in all things, bringing every thought into captivity, to the obedience of CHRIST.

**Monday after Twenty-fifth Sunday. 389**

It also regulates all earthly power and authority; as all those in authority rule only under and by the King of kings: for while we look upon the King in heaven, while we consider Him as King of kings, we regulate our obedience to them by our service to Him, and so are always ready to obey "in the LORD."

Praise thy Head, O my soul, and look up and behold the glory of thy crucified Saviour.

The gates of heaven obeyed their LORD, and the everlasting doors opened to the King of glory.

We believe that Thou shalt come to be our Judge.

Come, Thou holy JESUS, my only Hope and sure Deliverer out of all my sorrows.

Come Thou, and here begin to reign in my heart, and fit me for the life I shall lead hereafter.

Come, dearest LORD, and prepare my soul for Thee; and then when Thou pleasest take it to Thyself.

## Tuesday

AFTER TWENTY-FIFTH SUNDAY.

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THE LORD OUR RIGHTEOUSNESS.

Jeremiah xxiii. 6.

**P**REPARE now Thy ways, O my soul, before the LORD; make Thy paths straight before the Face of our God; for He will come again with glory to judge both the quick and the dead, and blessed are they who are prepared to meet Him.

This is one of the titles by which we may call our LORD and blessed Saviour; it is a name which causes us both to fear and love Him; for, as our LORD, we both owe Him obedience and respect, and also may expect from Him justice and judgment and righteousness. Our righteousness He also is, and it gives us the greatest reason to love Him, for without the righteousness of CHRIST what

would have become of us? Our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. The righteousness of CHRIST stands between us and the offended Majesty of the FATHER; He looks upon it, and, listening to the intercessions of His dearly beloved Son, He takes the righteousness of CHRIST instead of our righteousness, and His justice is satisfied at the same time that His mercy is exercised. Let me consider how much need I have of the righteousness of CHRIST when I aim at becoming more perfect, and of attaining to the immortal joys of the heavenly Kingdom.

When, therefore, it is the Will of God to make a soul perfect, and to enrich it with graces and favours; that it may not attribute any of the grace of God to itself, or become proud, He makes it see the vanity of the creature, by showing it, as it were by feeling or touch, its own weakness, ignorance, and nothingness: for which purpose He places it in situations and circumstances wherein it can neither help itself nor find any one who can relieve it, but God alone; He only can supply our righteousness; He only *is* our righteous-

ness. What a great difference is there between reading of these things, thinking of, and hearing of them, and the practical experience of them in ourselves ! This is the reason why God sometimes puts us in these circumstances of increased darkness and ignorance, that we may see for ourselves that we can of ourselves do nothing as of ourselves ; but CHRIST is our All, both wisdom and righteousness, sanctification and redemption. O my soul, thou mayest be happy in the thought that JESUS CHRIST thy Saviour is the Lord our Righteousness ; that He is that Being to Whom thou owest thy being ; that Power Which gives thee thy powers and faculties ; that Wisdom Which infuses all thy wisdom ; that Righteousness Which causes thee to be righteous ; that inexhaustible Ocean of Grace that enables thee to receive and be worthy of Himself, and of enjoying Him to all eternity ; and He is that Perfection Who only can make all creatures perfect ; and that unlimited Glory, Who only can bless and fully satisfy to all eternity the souls that serve and love Him.

Offer thyself to Him, then, O my soul ; give Him thy first and chiefest love ; and beseech

**Tuesday after Twenty-fifth Sunday. 393**

Him to grant that thy will may be so effectually stirred, that thou mayest bring forth the fruit of good works ; so that thou mayest, when He shall come again in glory, look up, and lift up thy head, in true and eternal hope that thy Redemption draweth nigh.



## Wednesday

AFTER TWENTY-FIFTH SUNDAY.

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WHEN JESUS THEN LIFTED UP HIS EYES, AND SAW A GREAT  
COMPANY COME UNTO HIM, HE SAITH UNTO PHILIP,  
WHENCE SHALL WE BUY BREAD, THAT  
THESE MAY EAT.—St. John, vi.5.

**P**REPARE now thy ways, O my soul, before the LORD; make thy paths straight before the Face of our God; for He will come again with glory to judge both the quick and the dead, and blessed are they who are prepared to meet Him.

Our blessed LORD was sitting in a mountain with His disciples; they were receiving His instructions before going up to the passover; for who could sit in company with our dear LORD, without gaining in wisdom and in holiness? He was no doubt intently occupied, for He knew not that anything was approaching

**Wednesday after Twenty-fifth Sunday. 395**

until "He lifted up His eyes," and then He beheld a great company advancing. He knew that these people came from far, and would want food. He, Who knew all things, saw the spiritual wants of the great multitude; and He also saw a want of faith in one of His disciples, for He said to Philip, in order to prove him, "Whence shall we buy bread, that these may eat?" He wished to see whether Philip would rely on the miraculous power of his Divine Master; and also whether he knew that Master to be the very Bread of Life Which came down from heaven,—the Life of life, without Whom, whosoever liveth is counted dead. Does our LORD ever seek to prove me, by suggesting questions to my mind? Do I ever doubt of the efficiency of the means appointed by God, and limit His power to the effects of visible objects.

I fear I am guilty of this want of faith, especially as regards the efficacy of prayer, and of the blessed sacraments which He has ordained in His Church. I must never forget that it is God who works, and though He sends round His supplies of grace through the hands of His appointed ministers, yet His power alone makes

the food sufficient for them. How weak and ignorant am I in entertaining any doubts ; for, instead of a scanty quantity, there is always a large overplus — the “fragments” are so numerous that they would feed many more. Let me never forget this when I see a great company coming near to that blessed Fountain of grace which so abundantly supplies all our needs. I am told that the end will not come until the gospel has been preached in all the world ; and when I hear of so many nations still given up to heathenism and idolatry, and see the small means which are employed for converting them, I am tempted to think that the object never can be gained ; I exclaim, “O Lord, how long !” But stay, presumptuous ! though the loaves are few in number, and the fishes are small, yet they will, by the blessing of God, be sufficient, if only we all keep by JESUS, “sit round Him,” and receive what He sends by the hands of those appointed by Him to convey it.

Adore, O my soul, the God that feeds us ! He freely opens His bounteous Hand, and fills with His blessing every living creature ; He gives even Kings their daily bread ; and all the

**Wednesday after Twenty-fifth Sunday. 397**

world is maintained with His provisions; He feeds our understandings with the knowledge of the Truth, and strengthens our wills with His holy grace; He refreshes our memories with a thousand benefits, and feasts our souls with everlasting hopes.

Praise the LORD, O my soul !

**Thursday****AFTER TWENTY-FIFTH SUNDAY.**

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AND JESUS TOOK THE LOAVES; AND WHEN HE HAD GIVEN  
THANKS, HE DISTRIBUTED TO THE DISCIPLES, AND THE  
DISCIPLES TO THEM THAT WERE SET DOWN.

St. John, vi. 11.

**P**REPARE now thy ways, O my soul, before the LORD, make thy paths straight before the Face of our God; for He will come again with glory to judge both the quick and the dead, and blessed are they who are prepared to meet Him.

Let me now consider the bread, of which this distributed by our blessed LORD, in the miracle now before me, is a type; and which He continues to distribute to those who seek Him by faith, and draw near to receive the benefits which He gives in such abundance to His own people.

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**Thursday after Twenty-fifth Sunday. 399**

He says, "I am that Bread of Life. Your fathers did eat manna, and are dead. This is the Bread Which cometh down from heaven, that a man may eat thereof and not die. I am the Living Bread that came down from heaven." It is in the Sacrament of the LORD's Supper that CHRIST vouchsafes to distribute to us this heavenly food, which I am instructed is the Body and Blood of CHRIST, verily and indeed taken and received by the faithful in the LORD's Supper.

This unleavened Bread, which is the true and sincere meat, doth, by the Sacrament, sanctify us; by the receiving of it, it doth enlighten us with faith, and confirmeth us with truth towards CHRIST. Therefore, let all those that love the LORD's Passion, come unto this most wholesome Bread, and let them not fear to eat of this most sweet manna as often as they can, whereby they may be able to pass through the wilfulness of this world without danger of their life.

O therefore, faithful soul, come freely to this most sweet banquet of CHRIST JESUS, wherein is promised unto thee most assured life and salvation. If thou be unclean, come to the Foun-

tain of purity; if thou be hungry, come and feed of the Bread of Life, which fadeth not, and filleth the hungry with goodness. Art thou sick? This will be a sovereign remedy for thine infirmity. If thou feel thyself to be stung by the serpents of divers temptations, look upon that Brazen Serpent in which there was no poison, even CHRIST hanging on the Cross. Dost thou make thy moan that thou art blind, lame, weak? Then must thou remember that such are bidden to the supper of the Great King, and are compelled to come in. But thou wilt say, "I am wavering, alas, and inconstant;" yea, but this Bread doth strengthen the heart of man. Art thou sorrowful and in perplexity? This Wine doth make joyful the inward man. Do many things trouble thee? Cleave fast to Him Who calmed the waves of the sea, when they were troubled. Goest thou astray from thy Lord and Master? Yet mayest thou walk in the strength of this Meat, even to the Mount of God.

Behold, LORD, we believe and hope: perfect by Thy vigorous grace our faint endeavours.

Quicken our half dead faith into a ready

**Thursday after Twenty-fifth Sunday. 401**

assent, wherever Thou art pleased to engage Thy Word.

Which of us knows how the common bread we eat is naturally turned into our own substance?

And shall we dispute the supernatural efficacy of this blessed Bread and Wine, offered in the Eucharist?

Shall we submit our reason to the secrets of Nature, and make it judge of the mysteries of Grace?

O let us now believe what hereafter we may see, when our eyes shall be opened in the Kingdom of light:

When our dark faith shall cease into vision, and our hope expire into full enjoyment:

When all our affections shall be contracted into love, and love shall be extended to all eternity.



## Friday

AFTER TWENTY-FIFTH SUNDAY.

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THIS IS OF A TRUTH THAT PROPHET THAT SHOULD COME  
INTO THE WORLD. — St. John, vi. 14.

**P**REPARE now thy ways, O my soul, before the LORD, make thy paths straight before the Face of our God; for He will come again with glory to judge both the quick and the dead, and blessed are they who are prepared to meet Him.

The people of Israel were at this time looking out eagerly and earnestly for the promised Messiah, Who was to deliver them from their dependant state, and raise Himself and them to high importance. It is very necessary to bear this in mind as I read the gospels; it shews how men can blind themselves, even when the truth is before their eyes, if their hearts are not right before God.

They knew that a Prophet was to come. This is He of Whom Jacob spoke, when he said, "The sceptre shall not pass from Judah, nor a lawgiver from between his feet, until Shiloh come." Again, Moses said, "The Lord thy God will raise up unto thee a Prophet, from the midst of thy brethren, like unto me." Even the family out of which this Prophet was to arise was named: "And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots." Also, that He was not to come empty-handed, that the people might lack neither inducement to follow Him, nor sign of His truth: "Say ye to the daughter of Sion, Behold thy Salvation cometh; behold, His reward is with Him, and His work before Him."

The time of the appearance of this often-promised Prophet is also precisely pointed out by the prophet Daniel: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: — and after three score and two weeks shall Messiah be cut off."

Thus, and in many more instances, was the Saviour, the Great Prophet foretold,—time, place, family, bodily form, and outward circumstances were described; and we are not left to conjecture whether or not their fulfillments were recognized; they were so, and in this case, the men affirmed with an oath, that “this is that Prophet that should come into the world.” How this knowledge must have turned to their more certain destruction, when they crucified the LORD of life, and put Him to an open shame, I shall not now consider. Let me rather meditate upon the instruction that I must gather from their example. I have far higher and more indubitable proofs that this was that Prophet that should come into the world; but I have also the belief that He will come again in glory to judge both the quick and the dead.

I am told that “He will come in a day and an hour when we look not for Him;” “as a thief in the night;” and I am commanded “to watch.” I am also warned that “false CHRISTs and false Prophets will arise, and deceive many.”

Watch, therefore, O my soul, and be ever

wakeful to ward off all the attacks of Satan, who at this time is peculiarly vigilant to take thee unawares. Be not deceived; follow thy Saviour; feed on that heavenly Bread which He distributes by the hands of His disciples; and when thou art brought to the confession that this is of a truth that Prophet that should come, let it not be a thoughtless, unfruitful belief, but let it bring forth the fruit of unbounded love, and great watchfulness, and an untiring zeal for His Name, Whose blessing, when He comes, will rest upon those servants whom He finds watching.

**Saturday****AFTER TWENTY-FIFTH SUNDAY.**

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**AND THEY SHALL DWELL IN THEIR OWN LAND.****Jeremiah, xxiii. 8.**

**P**REPARE now thy ways, O my soul, before the LORD; make thy paths straight before the Face of our God; for He will come again with glory to judge both the quick and the dead, and blessed are they who are prepared to meet Him.

This is a promise on which I may feed my hope, if I have sincerely tried to keep all the statutes of the LORD my God. For twenty-five weeks has the LORD, my good and gracious God, led me, through the teaching of the Church, to the consideration of different points of self-discipline, and to the meditation on the practice of the many Christian virtues, so as both to bring forth the fruit of my last Advent, Lent, Easter,

**Saturday after Twenty-fifth Sunday. 407**

and Whitsuntide, and to prepare me for those which are coming. How poorly and weakly I have carried out these intentions, I have sincerely to deplore. The constant need of a strict guard over every avenue of my senses has been strongly felt; and also the infirmity of my will, the want of determination in carrying out the will, has been sensibly forced upon me. But, thanks be to God, He has afforded grace, and strength; and the blessed knowledge that I have a Saviour to Whom I may fly in time of need, has been an anchor to my soul, both sure and steadfast. I have now ended this Trinity season of (        ): let me consider that as it is ended, so are all things about to end; and let me put these solemn questions to myself,—Why came I here? What is my business in this mortal life? For what end has God made me? Upon what errand has He sent me hither? I cannot plead ignorance to any of these questions. I was made for God; and my business here is to know Him, love Him, serve Him here, so as to come to enjoy Him hereafter in a happy eternity. Oh, how noble, how glorious, how blessed is this end for which I was made, and how good is God, Who has prepared such good things for me!

I have, properly speaking, but one concern in this life — to love and serve my Maker ; this is the “one thing needful.” If I apply myself diligently and in earnest to this great business, all is well ; if I neglect it, all will be lost. What will it avail a man, if he gain the whole world and lose his own soul ? Let everything, therefore, be brought under, and be subordinate to this. Vanity of vanities, all is vanity except loving God and serving Him alone.

Let me consider the great misery and blindness of those who live in a continual neglect and forgetfulness of this, their only business ; whose pursuits are after mere vanities ; who weary themselves in running after honours, riches, and pleasures, which they will one day find all hollowness and corruption, and for these forfeit God and eternity. And has not this been too much thy case, O my soul ? O be confounded at the thought of thy having been so strangely senseless, so very wretched ; detest thy past errors ; and resolve to mind thy true and only business, and to return to God with thy whole heart.

Since God is both thy first Beginning and thy last End ; since thou art made by Him and

**Saturday after Twenty-fifth Sunday. 409**

for Him, and all thy powers, senses, and faculties are designed to bring thee to Him; resolve to employ them henceforth in serving and glorifying Him; thus only shalt thou find true comfort here, and heaven hereafter.



**St. Bartholomew.**

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AND BY THE HANDS OF THE APOSTLES WERE MANY SIGNS  
AND WONDERS WROUGHT AMONG THE PEOPLE.

Acts, v. 12.

**O** GOD, Who, by the martyrdom of Thy blessed apostle Bartholomew, refreshest in our memories the glorious attestations which Thy Providence has vouchsafed the world for the confirmation of Thy truth; grant us, we beseech Thee, with such profit to meditate on his pains and labours in propagating the gospel, that our faith may be strengthened, and more diligently applied to carry us on in the same race, and that finally we may all attain the same happy consummation and bliss; through JESUS CHRIST our Lord.

History tells us that St. Bartholomew ended a life devoted to the spread of the gospel, by a cruel and most painful death. His faith must have been strong indeed to have led him to

such bitter endurance ; and yet Holy Scripture tells us little or nothing of him ; he is mentioned among the Apostles, and though most suppose him to be the same person as Nathanael, yet we have no certain evidence that such was the case. He died a painful death, and he lived in obscurity ; at least we, who come after, are not permitted to know much of his history. But this in itself is an important lesson ; a great work was wrought by St. Bartholomew ; he was one of those who wrought signs and wonders : God does sometimes choose the obscure, the meek, the lowly ones of His fold, to do great things ; and the reason of this is, that we should give God the glory, and stay not our minds on men.

The Church this day bids me, by the example of the saint, truly to believe and to preach the gospel. Truly to believe, I must, like Bartholomew, have such a lively faith, such a love for the Word which he believed, that I must be content, if it be God's will, to live in silence and obscurity, and to die the most painful of deaths. Can I in this imitate the example set before me ? or is my faith so strong, my love so pure, that I can look upon the Author and

Finisher of my faith, as my sole and sure reward, without longing for praise of men, or fame, or honour, or any of those gifts which the world plentifully bestows upon her children?

Let me conclude by resolving to act always with a martyr's spirit; and if God, in His gracious Providence, sees fit to place me in a lowly and obscure situation, let me do my duty therein silently and contentedly; and by my patient continuance in well doing, let me preach by my example, and receive with devout love the Word for which St. Bartholomew laid down his life.

O Almighty and everlasting God, Who didst give to Thine apostle Bartholomew grace truly to believe and to preach Thy Word; grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and receive the same; through JESUS CHRIST our Lord. *Amen.*



## St. Matthew.

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FOLLOW ME. AND HE AROSE, AND FOLLOWED HIM.  
St. Matt. ix. 9.

**O** ALMIGHTY God, Who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same Thy Son JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, one God, world without end. *Amen.*

Matthew the publican was busy at his office : JESUS passing by called unto him : what was there in that call which drew after it such prompt obedience ? There was no outward authority given to the lowly Man, Who seemed to be only passing that way by accident ; and yet the call was obeyed without a question, without a murmur ; he left *all*, riches, comforts,

all that he before possessed, and followed the meek, the lowly, the humble JESUS. What an example is here ! what wonders of Divine grace does the conversion of St. Matthew exhibit ! He turned from being a mere money-getting, worldly man, a publican and a sinner, to be a follower and disciple of CHRIST, a pillar of the Church, a preacher of the Word, a worker of miracles, an Evangelist.

Glorify God, O my soul, Who has wrought these wonders, and has shewn such tokens of His mercy, love and power ; and learn never to despair of the conversion of any one, however far he may now apparently be from the blessed change. Behold, the Arm of the LORD is not shortened ; He is the Same yesterday, to-day, and for ever ; and He is as willing now to receive the penitent sinner as when Matthew turned his back for ever upon the custom-house. But alas ! we are not so ready to attend to the heavenly calls ; we sit at the receipt of custom, so intently fixed upon our work that we see not the Saviour passing by ; His meek eye, His low and gentle voice, touch not the world-hardened soul.

“ Follow thou Me.” Yea, dear LORD, I would

follow Thee, but, O this hard heart, I cannot keep it from still dwelling upon worldly pursuits; I would follow close to Thee, and imitate Thy steps, but I find it hard to keep close to the Holy Guide, Who must have my whole undivided heart. Give me Thy Grace, O LORD and Saviour, that I may daily have more strength and courage to throw off all love of the world and worldly things, and to follow Thee more and more nearly.

St. Matthew, immediately upon his conversion, made a feast for our LORD in his house, and to it invited many publicans and sinners. I here see the great privileges accorded to those who follow their LORD; they can bring their friends and acquaintances into intercourse with their Saviour. They may bring their dear ones into His presence, and they may together feast upon the Divine charity of our gracious Redeemer, Who would that all men should be saved.

But thou, O my soul, if thou follow thy LORD, must also entertain Him with what thou hast of the best. He says, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will

sup with him and he with me." Thou must entertain CHRIST by inviting Him into thy inner house, and keeping thyself at home with Him by recollection and earnest prayer and meditation. Thou canst feast Him by giving Him thy heart; by love, and by frequent and fervent devotion of all thy powers to Him. In return, He feasts thee, by giving thee Himself. O gracious Saviour, how sweet art Thou to those who truly follow Thee, and are led by Thee! O grant me to be ever with Thee, and to enjoy Thee to all eternity!

O God, whose powerful call drew Matthew the publican from the receipt of custom, to become an eminent Apostle and Evangelist in Thy Church; grant us, we beseech Thee, in celebrating the blessed memory of his life and death, worthy his high and extraordinary vocation, to advance Thy praise for so glorious an example of Thy grace; and that, complying readily and faithfully with it, we may in like manner forsake all to follow Thee; through JESUS CHRIST our Lord. *Amen.*

## **St. Michael and All Angels.**

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THIS IS GOD'S HOST. — Gen. xxxii. 2.

**O** GOD, Who on this day callest us by Thy Church to commemorate all the glorious Host of Heaven, who by Thy appointment assist Thy elect against the powers of darkness; give Thy Angels charge over me to keep me in all my ways, and especially in this my meditation, that it may be to my profit and Thy glory; through CHRIST JESUS our Lord.

This is a subject which I approach with awe: every look into the unseen world, peopled as it is with millions upon millions of spiritual beings, fills me with an undefined dread. I am speaking of that which few mortal eyes have seen; and yet enough has been seen to add the evidence of the senses to the direct revelation of Scripture. It were infidelity to



disbelieve that God's host are encamped in bright myriads in the heavenly country, always in readiness to do their Master's bidding. Let me entertain the idea that we each have our guardian Angel, a being without sin, whose only wish is the Will of his Heavenly LORD, and who watches with anxious care all our doings. I may then also believe that these heavenly guardians differ in privileges and rank, according to the purity of the mortal over whom they guard. The Angels of little children, those flowers fresh from Paradise, do always behold the Face of the Heavenly Father. O how holy, how pure shouldest thou be, O my soul, when thou knowest that a servant of the Most High God always attends thee; he has, no doubt, kept thee from many falls, from many misfortunes; he rejoices over thy improvements; he weeps over thy many errors.

When I remember that these heavenly beings are always the executors of God's commands, how much shall I reverence them, how careful shall I be to bear myself as one who, created by God only a little lower than the angels, in striving to keep the position assigned him by his Heavenly Father, and to

rise as near to the perfections of those bright creatures as in this dim world we are enabled to do. Angels seem to be spoken of more in connexion with little children than with any other state of mortal existence. Why is this, but that in their unspotted innocence and purity, their confiding love, their unquestioning faith, they approach nearer to the nature of the heavenly messengers. Angels stand prepared to do their Master's bidding; and when the word goes forth, they fly to the utmost parts of the earth. O what a privilege, to be sent on such a Master's service! How can I be fit to do anything in such a service? I must cultivate the spirit of a little child; I must be pure and trusting, and not anxious, but solely occupied in the love and adoration of that pure holy Being, Whom to serve must be my only aim, my sole delight. Then with what holy rapture shall I join in the hymn of the Church, when with Angels, Archangels, and all the company of heaven, we laud and magnify the glorious Name evermore, praising Him, and saying, Holy, holy, holy, LORD God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O LORD most High.

420      **St. Michael and All Angels.**

Thus, O my soul, must thou regard thyself as surrounded by the angelic spirits, who watch thy motions with all the jealousy of pure devotion to their Master's service. Dost thou believe? Take it not as a pleasing idea, fit to amuse the fancy; but make it a steady firm belief, to raise and purify and chasten thy every feeling. The head of the woman is to be covered because of the Angels; even so do thou, remembering their presence, keep thyself in all modesty, and purity, gravity and piety; and be sure that in all thy worldly troubles and fleshly conflicts, thou wilt have the assistance of thy good Angel, if thou only beseech thy Heavenly Father to guide thee aright.

Great is the majesty of the King we serve; thousands of saints attend at His Presence, and millions of Angels wait on His Throne, all beauteously ranged in perfect order, all joyfully singing the praises of their Creator. Let us bow down low our heads to Him, before Whom the Seraphim cover their faces; let us bow down our faces to Him, at Whose feet the Saints lay down their crowns.

O praise the LORD, all ye powers of my soul;

praise the immortal King of saints and Angels ;  
praise Him, the Author of all their graces ;  
praise Him, the Finisher of all their glories ;  
praise Him in the hosts of Angels, whom He  
sets about us as the guard of our lives, that  
they may keep us safely in all our ways, and  
carry us at last to their own home. Praise  
Him, ye Angels ; and magnify Him with us, all  
ye stars of the morning.

### St. Luke the Evangelist.

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THE HARVEST TRULY IS GREAT, BUT THE LABOURERS ARE FEW : PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WOULD SEND FORTH LABOURERS INTO HIS HARVEST. — St. Luke, x. 2.

**O** THOU, Who didst inspire the pen of the Evangelist St. Luke to write a faithful record of our most blessed Saviour; grant me the assistance of Thy Holy Spirit, that in performing this my meditation, and in all other acts of my life, I may truly serve Thee, and edify my own soul.

Some persons are called to forsake their previous occupation in order to follow their LORD; others are ordained to serve the LORD in their worldly vocation. Thus it might have been with St. Luke; for he is named by St. Paul the “beloved physician,” as if he yet exercised that profession.

What a high destiny is that of this Evangelist! He was the chosen friend and follower of the great Apostle, and the constant companion of all his travels. Born in Antioch, and one of the seventy disciples, he became afterwards the friend of St. Paul, with whom he performed many of his journeys. After the death of St. Paul, he continued to preach the gospel to the Gentiles, and attained the honour and crown of martyrdom.

But let me remember that St. Luke's great distinction was the work of an Evangelist committed to him. He is especially the shower-forth of the Atonement in his gospel, for which reason he is represented with an ox by his side, the ox being the sacrificial animal.

In St. Luke's gospel we see the priestly history of Zacharias and his priestly child; we have the three hymns of the Church; and in it alone the account of the circumcision, purification, and presentation, and the account of our blessed Lord's early youth.

The man to whom such a whole history was confided, could have been no common man; and yet he had worked at a secular calling, and sanctified it by his faithfulness, perse-

verance, constancy, and zeal in the cause of the gospel.

This is an encouragement to thee, O my soul, when thou art tempted to think that God's cause cannot be served, and holiness cannot be attained, except in a life devoted to the direct worship and exclusive service of God. But Luke was a physician, beloved of St. Paul; and yet we read that his praise was in all the Churches. Take courage, therefore, and pursue the way of holiness, bound as thou art to a secular calling: preach the gospel by the purity of thy life, the honesty of thy mind, the sobriety of thy demeanour; shew forth thy LORD's Atonement by thy self-denials, thy putting aside all belonging to self, and by suffering all the crosses of this life as becomes a servant of the LORD JESUS, the holy way of Whose blessed Cross thou art sworn to follow.

Then, though perhaps thou wilt be held in little esteem by the world, thou wilt have a treasure of praise laid up for thee in the Church which is above, where, in company with Saint Luke and all other martyrs and saints, the LORD JESUS reigns triumphant, world without end.

Almighty God, Who calledst Luke the physician, whose praise is in the gospel, to be an Evangelist, and physician to the soul; may it please Thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son JESUS CHRIST our Lord.  
*Amen.*



## St. Simon and St. Jude.

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THESE THINGS I COMMAND YOU, THAT YE LOVE  
ONE ANOTHER.— St. John, xv. 17.

**O** GOD, Who by a glorious martyrdom called the blessed apostles, Simon and Jude, from their eminent labours in Thy vineyard to blissful rest in Thy kingdom; grant me Thy grace to improve this opportunity of celebrating their memories, both by praising Thee for such excellent instructors, and pressing more lively on myself their saving doctrine and examples; through our LORD JESUS CHRIST. *Amen.*

The saints we commemorate this day were brothers; they held the same blessed faith; they laboured together at the same high calling; and after preaching the Gospel in Persia, and obtaining many converts, they suffered martyrdom together. One in faith, in labour,

in life, and in martyrdom, they still continue undivided; as the Church unites their memories in one festival, and points out to her children the necessity and beauty of unity, as shown forth in the lives of Simon and Jude.

The union of these saints first began in relationship; they were brothers. They became united in the still closer bonds of Christian friendship; and herein they preach to us even now, and exemplify the meaning of our blessed Lord's often repeated exhortation to "love one another." This true Christian friendship begins in finding that both have a common object of love and adoration, God the blessed Trinity, Creator, Redeemer, and Sanctifier. They find they have a common need of a Saviour; and gratitude for His acts of love and mercy begets a common desire to do something in order to show that love. They work together at the common object, that of showing forth the glory of God; and in their deaths they are not divided; for if one goes from sight before the other, still they walk hand in hand; both hearts are with their Saviour; and in a few short years the union will be complete, the heavenly building will be finished, and in the

presence of their LORD the end of all their labours will be attained.

This union between the individual members of the Church, is the beginning and foreshadowing of that unity of the Church itself, which is so particularly the object of the Church's prayers to-day. The Church is compared to a building, the chief corner stone whereof, in which consists its strength, is the LORD JESUS Himself. To this first and chiefest Stone, are added other stones, Apostles and Prophets, who are the solid foundation on which the whole fabric rests in security. To this Building are added all those who pass out of the Church militant on earth, so prepared, and hewn, and brought into shape, that they are fit to be added to the heavenly Building.

I know what discipline, and sorrows, and trials, are often necessary to make souls fit for their heavenly destiny; for each must be a holy temple in itself, before it can be acceptable to the great Master Builder; and I know that one of the means pointed out by His great mercy to attain unto holiness is Christian union, the perfect sympathy of true Chris-

tian hearts in loving each other and in adoring their gracious Master.

Thus, O my soul, thou hast to aim at Christian union and Christian unity; each one is to love the other; and all are to love and adore the great and good God Who bestows such plentiful means and opportunities of serving Him, and of growing in grace, by the instructions and means He has afforded us, and by the examples of all the blessed saints and martyrs, who have now passed into the Church triumphant.

O Almighty God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the Head Corner Stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through JESUS CHRIST our Lord. *Amen.*

## All Saints' Day.

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AFTER THIS I BEHELD, AND, LO, A GREAT MULTITUDE, WHICH NO MAN COULD NUMBER, OF ALL NATIONS, AND KINDREDS, AND PEOPLE, AND TONGUES, STOOD BEFORE THE THRONE, AND BEFORE THE LAMB. — Rev. vii. 9.

**A**PPROACH, my soul, and for a time cast aside all worldly thoughts and cares, and occupy thyself in the contemplation of the glorious company which the Church honours in her services to-day. The flesh and all its imperfections throws a veil over thy sight; thou canst only behold as through a glass darkly; but entreat thy LORD so to bless this to thee, that it may bring forth the plentiful fruit of earnest endeavours after strength and grace; more deadness to the world, more elevation towards heaven and heavenly things.

Behold a Throne, and One thereon, too great, too bright, for thee to look upon!

Behold the Lamb of God! He it is to

Whom thou must look ; He is the Head of the Church, even the Lamb slain from the foundation of the world ; in Him we live and move and have our being. He is surrounded by multitudes which no man can number. These are saints, who having lived amid the crooked generations of men, and having struggled with the miseries of the world, have now eternal fellowship with God the Blessed Trinity. They have become habitations fit for the Presence of God ; by their faith, their purity, their holy conversation in the world, they have had external fellowship with all the members of the Church, in the Word and Sacraments, besides the intimate union and conjunction which they enjoy with all saints on earth ; and now they are passed to their reward. For the Lamb Which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.

Thou must, on this solemn day, recapitulate all the lessons which the Church has taught thee throughout the year in the lives of the saints. There is the meekness of her who was

blessed among women, Mary, the mother of the Lord : the obedience of St. Andrew : the confirmation of the faith in St. Thomas : the charity of St. Stephen : the love of St. John : the purity of the Holy Innocents : the laborious zeal and undaunted courage of St. Paul : the faith of St. Matthias : the true teaching of St. Mark : the steadiness of St. Philip and St. James : the devotedness of St. Barnabas : the boldness of St. John Baptist : the readiness and humility of St. Peter : the self-denial of St. James : the gentleness and lowliness of St. Bartholomew : the unwordliness of St. Matthew : the glorious order of the bright host of heaven : the diligence of St. Luke : the Christian union of St. Simon and St. Jude.

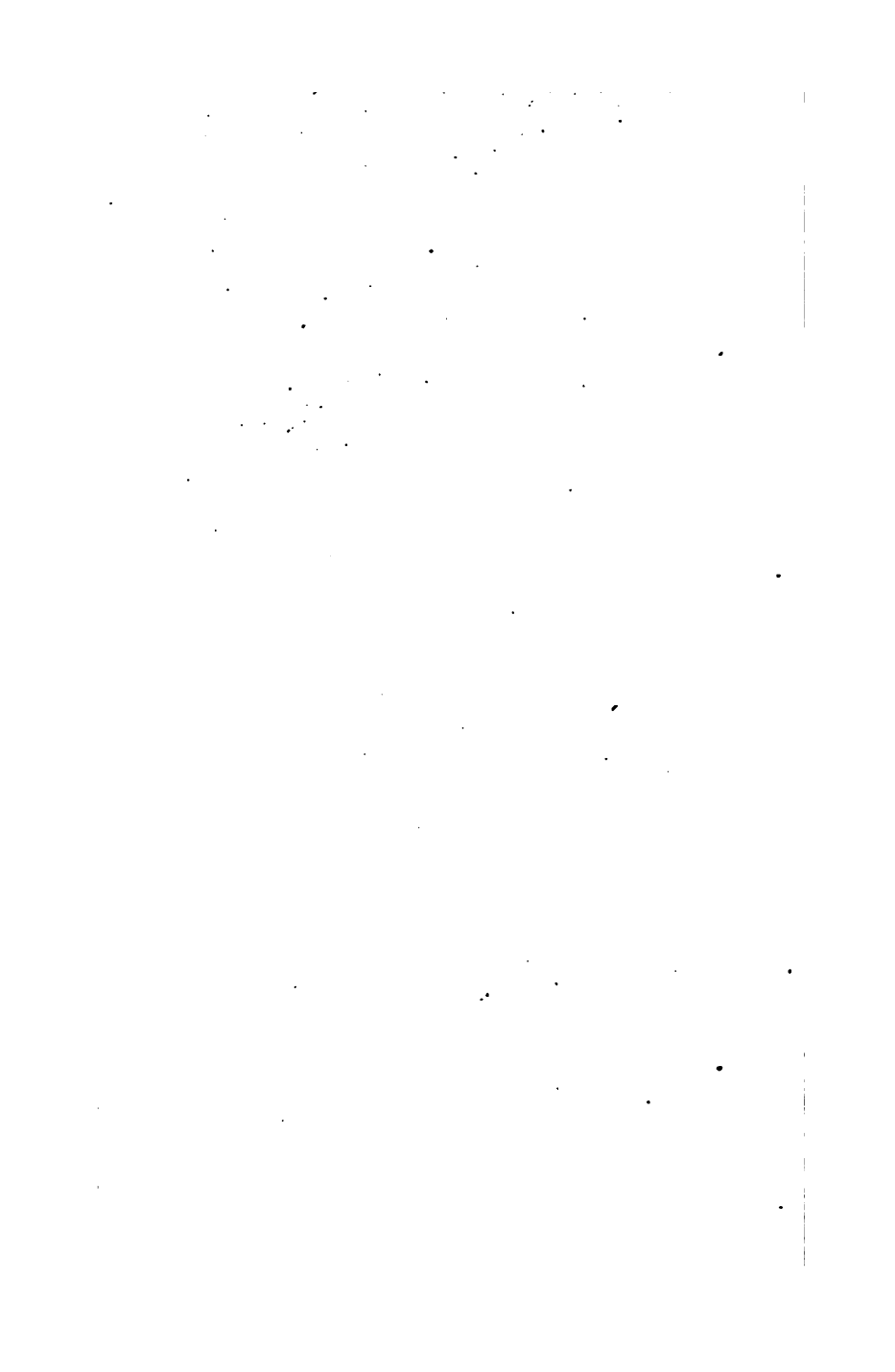
Thou mayest also think upon all the just men made perfect, who have passed from the Church on earth. Oh, think of their lives of holiness and devotion, of their prayers and tears ; think of the blessed little ones called to the bosom of their God before a soil has passed upon their baptismal robes ; think of the struggles, the pains, the sore afflictions, which have prepared many a meek and lowly one, who has dropped

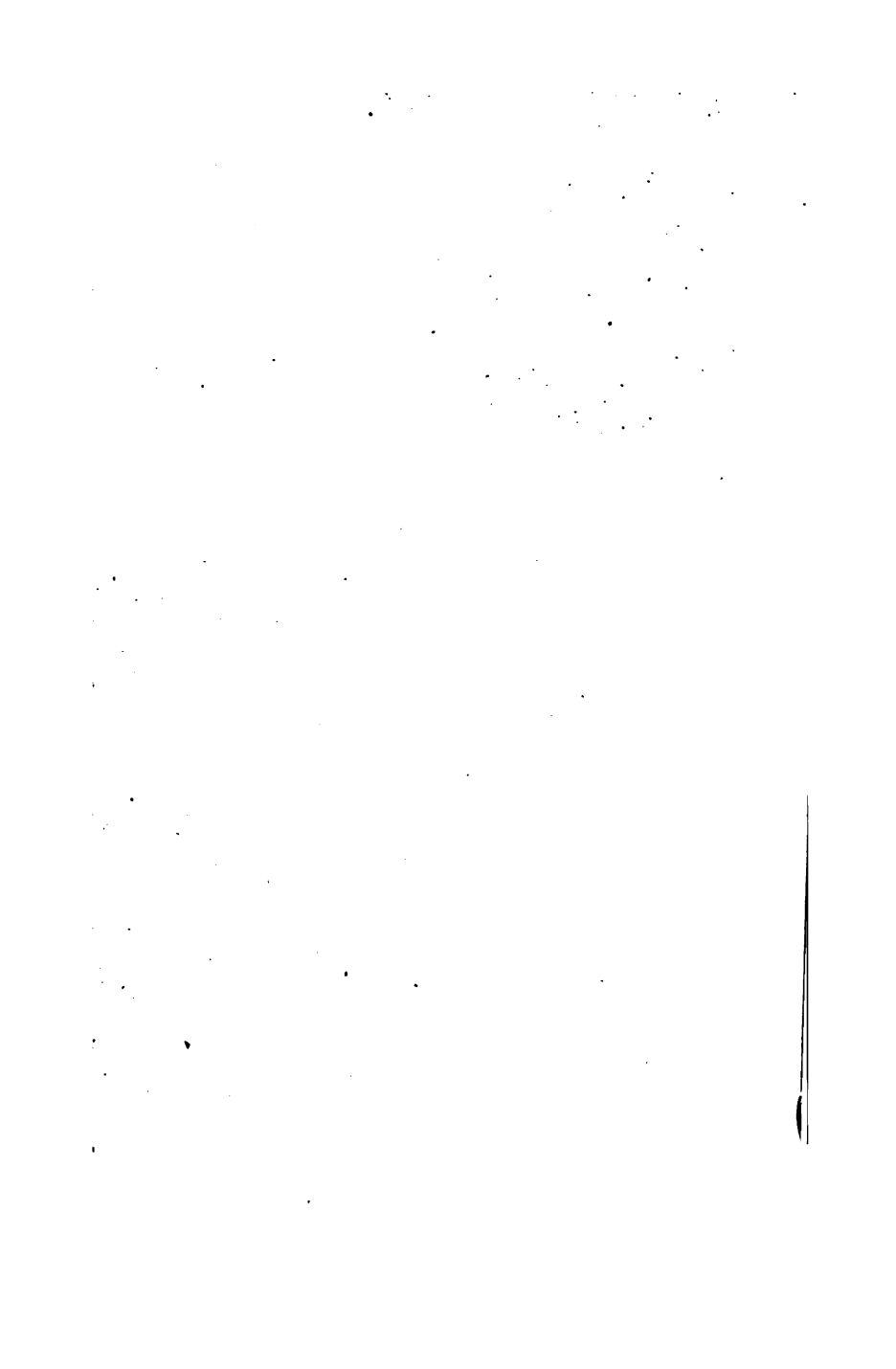
silently into an humble grave, to take a place amid that great multitude now beholding the Lamb, and worshipping before the Throne for ever.

Thou art lost and overwhelmed, O my soul, in thinking of these things. Many a loved form flits before thee, over whose virtues and loveliness thou wouldst shed tears of bitter regret, didst thou not feel that such purity and holiness have found a place amid the army of happy saints. And in joining in the services of this day thou feelest that they are still with thee; they are nearer to their blessed Lord; for thou art without the veil, and they surround the Throne; but prayers and thanksgiving, often mingled when side by side on earth, are still offered; one is above — thou art below.

The earth, the world, and all its gay and perishing scenes, are flat and dull. Oh, can I return to such insipid things again? Can I leave this happy country? Yea, O my soul; go cheerly to thy work again: a few brief years, however toilsome, however dreary, will bring thee to the end. And, O blessed Saviour, grant unto me Thy most unworthy servant, such perseverance, such grace, and







such zeal in Thy service, that, when Thou shalt see fit to end my days on earth, I may be fit to be numbered with Thy saints in glory everlasting.

**The End.**





